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Without Concealment----Without Compromise.

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Pro-Slavery.

From the Geneva [Ill.] Advocate.

The St. Charles' Abolitionists received a dose, last Monday night, which we are inclined to think, will, for a time at least, place a stopper upon their fanatical operations in that quarter of the vineyard. There's not a holier set of individuals in the world (in their own estimation) than this same fraction of the "Great Heart (one idea) fraternity"—and the language of their looks as well as their tongues is—stand aside, I am holier than thou! This being the case,—(and who will deny it that is the least acquainted with them)—it afforded us, we must confess, infinite satisfaction to hear Elder Mitchell, presiding elder of the M. E. Church, rake them over the hot coals of his honest indignation, and tearing the sheepskin from their exterior, expose them to the public gaze in all the hideousness of their natural deformity. They squirmed, shook their heads, whiggled in their seats, scratched their heads, and once or twice interrupted the speaker—but it was all in vain—Mr. Mitchell stood forth like a man, a Whig, and a Christian, unawed by their threatenings—unshaken and undisturbed by their grunting inuendoes, he poured forth one continual and unabated stream of eloquent truths, sustained by reason, by revelation, and by common sense. He spoke like an American, a patriot, and a minister of the Gospel. He deplored and deprecated the spirit of anarchy and confusion which led the misguided devotees of niggerism to seek the accomplishment of their designs over the ruins of the "American Church, and the American Union." As a lover of his country, and his Northern and Southern brethren especially, he denounced any attempt to cut up, and divide the Union, merely because the South refused to yield their lawful possessions—and ministerially he denied that Christians had any right to interfere with politics, and carrying them into the sanctuary, constitute themselves temporal as well as spiritual dictators—to all of which we could not refrain from saying, *amen!*

The abolition part of the audience were remarkably busy—sheets of paper were rapidly filled with notes of the speaker's remarks, and as rapidly crammed into the owners' hats. Some looked knowingly through a slim pair of spectacles, and ever and anon smiled, at what doubtless they conceived to be the simplicity of the speaker's remarks, but which in fact they could not avoid doing, it being neither more nor less than the powerful action of a large bump of self-esteem, which forced the head back, nose upwards, (as if pulled,) and the mouth open. It was a rich scene, to witness the convulsive twitchings of the astonished Abolitionists, who never dreamt that there was a man daring enough to say aught against them in what they deem their stronghold, both as to numbers and intellectual force.

Mr. Mitchell's object, as we are informed, in delivering this discourse, was to clear the M. E. Church from repeated and oft-reiterated charges of being unfriendly to the Anti-Slavery cause, and in fact, essentially pro-slavery. He denied the charges, and demonstrated beyond a doubt, that as a Church, she had done more towards civilizing and ameliorating the condition of the negro than all the other denominations put together. The words of his text were: "Render unto Cæsar the things that be Cæsar's, and unto God the things that be God's:" (we quote from memory)—he maintained that implicit obedience should be rendered to the civil power—and that under no circumstances was a Christian to violate the laws, no matter how arbitrary, unjust, and oppressive they might be. He taught obedience to the "powers that be"—which we hold to be the correct and only true doctrine upon which any Government can long exist, without becoming the theatre of anarchy, confusion, and bloodshed.

We have been thus lengthy in our notice of this meeting, because it sets a precedent for what might be done in the propagation of Whig principles, if the Whigs would arouse themselves to action. There were several who heard the discourse, and who have been for some time halting between two opinions, who went away perfectly satisfied that the third party principles were not sustained either by reason, revelation, or common sense. If the arguments of a Christian (Whig) minister of the Gospel can so influence the minds of individuals, what might not be done by the constant and united efforts of a well-organized and efficient corps of men, teaching and promulgating Whig principles. It ought to be done, it must be done—if we are Whigs, and pretend to be a political party—let us show to the world that we have the energy and ability to advocate our principles, and not supinely fold our hands, and without a struggle abandon our cause without a single effort to save it.

Then, Whigs of Illinois, "Awake, arise, or be forever fallen!" Let not your foes taunt you with the galling reflection that you, as a political party, are dead—irretrievably dead—while the shouts of victory still rings in your ears, which but a short time since was sent up to the very heavens, by the gallant Whigs of redeemed New Hampshire.

From the Richmond Times.

ABOLITIONISM AS VIEWED BY AN IMPARTIAL NORTHERNER.

We take great pleasure in publishing, to-day, a very interesting and judicious letter from an intelligent Northern gentleman, who is perfectly acquainted with the condition of the slaves in the South, and is an unprejudiced observer of the movements and objects of the infatuated persons in the North who wish to effect the immediate abolition of Slavery. We place much confidence in his opinion, that the strength and influence of the abolition party are daily diminishing, in consequence of their adopting every other abomination which the age has produced with such prolific variety. It is undoubtedly true, that abolitionism has allied itself to Fourrierism, infidelity, anti-rentism, and all the other dangerous creeds of the day, and has thus become justly obnoxious to the reflecting portion of the community.

The testimony of our correspondent, as to the deplorable effects of emancipation upon the negro himself, as well as upon the whites, should arrest the attention of those Northern journalists who are so eager to condemn the whole system of Slavery as a disgrace to the country, whilst they forget the greater disgrace of keeping in the bosom of the State a depraved and vicious population, incapable of self-advancement so long as it is in contact with the white race, and ever the fruitful source of pauperism and crime. If these things be true—and we do not for a moment doubt it—that the free negro of the free States is in a worse moral and civil condition than the free negro of the slave States, and he again, as we all know, than the slave, it is apparent that emancipation—to say nothing of abolition—is a measure to which we can never resort. We well remember the declaration made some years since by a member of Congress from a free State—we think it was Mr. Vinton, of Ohio—that the North, if it knew its interests, *would not permit the South to abolish Slavery.* His reason was, that the emancipated slaves would soon spread themselves over the Northern States, and become an intolerable burden. If this could be said with truth of the effect of abolition on the North, how could we estimate the injury it would work in the South?

We have no confidence in the integrity of the fanatics who are called Abolitionists; but we see daily evidences that the subject is not properly understood by many Northern writers, who disclaim, and are really innocent of, all connection with this pernicious faction. Such results, as are deduced by our correspondent, from his own observation, should convince them that they do no service to humanity, and discover an essential want of information, in continually speaking of the evils of Slavery. If it has evils, they are not to be remedied either by the rash measures of zealots, or by the crude speculations of visionary theorists.

We only add, that in publishing the letter which has suggested these remarks, we do not endorse all the conclusions of the writer. We give it a place in our columns, believing that the important and impartial views which are expressed, are calculated to have a beneficial effect in removing many of the prejudices which are honestly indulged in the Northern States.

[Correspondence of the Times.]

NEW-YORK, April 23d, 1846.

There are many of the soundest men in our Northern States who rejoice in any juncture of affairs, which brings Southern and Northern forces into co-operation, and this has been remarkably true of the Oregon debate. Both at North and South, these are the very men who would present the sturdiest front to an enemy: but they have read enough and thought enough to know, that war is not a game to be engaged in lightly. It is my firm opinion, that for several years past, the sober portion of the community here, have been arriving at better conclusions on the Slavery question, and learning to take Abolitionists at their true value. The name "Abolitionist" is decidedly injurious to any rising young man. That stalking-horse has done its work; none but an extreme simpleton will think of it for getting forward in life: and this shows the tendency of opinion. When Cassius Clay was here, people ran after him, because he has cleverness and warmth; and especially, because he is a Kentuckian; but it was most remarkable, that on the solid mass of reputable citizens, he made no impression, nor did he even awaken curiosity. It was, indeed, a great gain for the Jacobins to have a gentleman among them; but I regard his mission here, as an egregious failure. His picture is visible in the streets; but *where?* The answer is instructive. In the window of Mike Walsh's Subterranean; in the dens of Fourrierism; in certain rows in Nassau street, where the literature is pre-eminently that of the canaille. The eyes of the reasonable, and [what is something here] of the property-holding, are opening to the truth, that *Abolitionism* has other things to abolish besides Slavery. It will abolish capital punishment, if not all punishment; perhaps marriage, and perhaps property. The extreme men in all these matters are very much the same.

It is open to the day, that the free negroes of New-York are unspeakably lower than Southern slaves as a body. A few rise above all slaves—very few: but, observe, no slave sinks so low as thousands of the free. It is a subject with which I am familiar, and I have my facts at hand. Not only is the average physical comfort of the slave a hundred per cent. above that of the free black in New-York, but his intellectual advancement is greater in all things respecting practical life. And in opposition to the clamors of violent and ignorant declaimers, there are more truly religious slaves, than religious free negroes. These observations should have the more weight, as coming from one who does not approve Slavery, as now existing. That is to say, I regard the system as not duly checked by legislation. But the problem being *how to provide for the existing millions of negroes,* I cannot, for my life, deny that, for the present, Slavery is the safest and most humane method. Slavery is bad for masters, and amazingly bad for a country. We need no better proof than is offered by our own beloved Virginia with its worn-out lands, old fields, deserted manors, dilapidated mansions, and emigrant sons. But how strangely dead has the public been to the question. *What has become meanwhile of the slaves?* Believing the Jacobins, you would answer, "They have been starved to death!" Nothing can be further from truth. They have grown fat and sleek, until (as we say of horses) they have eaten their own heads off; and, even then, though estates may change hands, and masters be impoverished, the slave is still supported. To ensure this support, how many thousand masters have they driven to the Southwest. Look at the gigantic pauperism of England, and the growing pauperism of Northern cities, and then say, what scheme, devised by man, could provide for the sustentation of two millions of negroes, if emancipated to-morrow? These things, I say, are seen by Northern eyes. In our streets and alleys, our Bridewells and almshouses, they see that by all odds the most wretched portion of the African race is that which is emancipated. The more the free blacks increase, the worse they are treated. It is notorious, that a free negro is more huffed and elbowed off the *trottoir* in New-York, than a slave in Richmond. The sight of this is leading many at the North to the belief that there are other social evils besides Slavery, and that the Southern people are competent to manage their own concerns.

The approaching week of Anniversaries will bring its usual amount of sound and fury, treason and nauseate, on this subject. We shall have preachers and infidels, side by side, blaspheming Slavery, gibbets, and the Constitution. We shall have female Thersites, shrieking forth their denunciations of Washington and monopoly. "Who peppers highest, is most sure to please." But these exhibitions of phrensy are losing their zest. I can conceive of nothing so likely to re-animate the cloyed susceptibility as a negress on the stage. We have had everything else. I leave it to New-York auditories to say that, after eliminating all who go from curiosity, and all who go as I do, to spy out the nakedness of the land, the remaining portion of elect zealots is very small, very heterogeneous, and very feeble. No man of talents has joined that faction without social degradation. No clergyman has held his rank, with these opinions *openly and persistently avowed.* These are marks of public sentiment; and I adduce them, as against some intolerant persons at the South, who would hold us all alike as enemies, and (haud inexpertus loquor) would even charge on one who has suffered in their defence, the sin of a few desperadoes. I observe from British papers, that such denationalized and treacherous Americans as Wright and Buffum are reaching their just level, even in Scotland. Poor Wright, elated with his reception, proceeded from denouncing slaveholders to denounce all *soldiers* as so many murderers. This was a *faux-pas*, in a land of military pride. He denounced the Free Church of Scotland for receiving the wages of iniquity and price of blood, in the shape of contributions from Southern Christians. It was the very best thing which could have been done to reveal to such men as Chalmers, and Fox Maule, and Sir David Brewster, the genuine character of American abolitionism. That velvet paw of the tiger, which some had been fondling, suddenly protruded certain claws. There is a fair chance that the public opinion of the world will eventually settle down on a rational basis, equally remote from the extreme views of all parties, and favorable to the colonization of Africa, the pacification of domestic quarrels, and the advancement of the whole race.

Selections.

From the Spirit of Liberty.

WHAT DOES IT MEAN?—MR. AND MRS. FOSTER.

MR. EDITOR:—I was very much surprised at the notice which appeared in your last paper of these persons. The favorable manner in which you speak of them is calculated if not intended to open their way with all your paper has influence. And though three hours were spent by Rev. E. Smith exposing their infidelity, and proving most clearly that they were using the Anti-Slavery platform for the promotion of infidel principles, not one word of all this appears in your notice. Why is this? Are you tarred with the same stick, or is Mr. Smith the friend of pro-slavery religion or a corrupt Christianity?—Mr. and Mrs. Foster profess to be preachers of pure Christianity, and, in their defence against the attack of Mr. Smith, took the ground that the Christianity they preach, which is the pure religion of Jesus Christ, rejects the authority of all the Old Testament as a part of Christian Scriptures, and that the teachings of Jesus Christ are of authority, but those of the Apostles are not, except as they may agree with the teachings of Christ, but this they do not always do; that the doctrine of pardon for past sins and renewal of heart through the atonement of Christ—justification by faith in Christ, is a priestly indulgence of the *basest* sort, got up by corrupt and wicked priests to quiet the consciences of their people living in the vilest and *basest* sins, and standing directly in the way of holy living; that the world derived the same benefit from the death of Peter or Paul it did from that of Christ; that the Church in all ages had been the most corrupt body of men, and the supporter of Slavery; that all *singing, public praying, going to meeting,* and *Divine worship,* was wrong, and of course of the Devil, unless some wrongs come from God; that Christians, instead of wasting their time going to meetings to worship God on the Sabbath, should remain at home and work for the poor, or be circulating tracts or books through the streets and lanes of the city. All these they rejected as corruptions of Christianity. The Christianity which they preach rejects all these as the devices of wicked and corrupt priests. Mr. Smith brought them out fully and clearly on all these points, and proved most clearly that they were using the Anti-Slavery platform to preach what they called Christianity, but what was in fact the rankest infidelity; and yet nothing of all this appears in your notice. Why, I inquire again, is this? Do you wish to keep the true position of Mr. and Mrs. Foster, hid, and thus give them an opportunity to diffuse their poison? or were you afraid to let the Anti-Slavery community know that the old and true friend of the slave was still the fast friend of the Christian religion?

Information on these points will be very acceptable to many of your readers—especially to

A SUBSCRIBER.

P. S. Never having been in your office, I send this through the post office. You may say you print a free paper; be it so, but one of your subscribers at least wishes to know if it be a free Anti-Slavery or a free infidel paper.

We give the above as it is written. Had the writer been manly enough to furnish his name, we should entertain less doubt of his being "a subscriber." We dislike being obliged to pay even two cents postage on an insulting article, to which the writer is too discreet to affix his signature.

We did not allude to the religious views of Mr. and Mrs. Foster, because we had no inclination to do so, and thought they had a right to use *their own platform* to present any question. Did they profess to belong to, or present the views of, the Liberty party Abolitionists, we might be bound to disclaim any sentiment advanced by them which the party did not endorse. As members of the Old Organization, or Disunion Society, we left them to account to that Society for such principles as it saw fit to disclaim. We could no doubt have made some political capital for our own party, by endeavoring to affix the stigma of *Infidelity* upon Mr. and Mrs. F. and through them upon the whole Disunion body, which they profess to represent; and *policy* would seem to dictate such a course, as the Disunionists are our bitterest foes;—but, widely as we differ with them, we do *not* believe that they are Infidels, and scorn to *feign* such a belief.

We know that their views differ from those of the "Orthodox" Christians, but we have learned to put less trust in *creed,* than in a faith shown by its *works;* and though our "Orthodox" friends may term us Infidel for holding that Channing, the Unitarian, and Fox, and Penn, and Benezet, and many other Quakers and Unitarians, have lived and died *Christians,* we cannot help our belief, nevertheless.

As we understand our correspondent, he insinuates that we knew Mr. and Mrs. F. to be infidels, and wished to conceal their true position, "and thus give them an opportunity to diffuse their poison," &c.—This is a very charitable supposition, for one who professes to be so zealous a Christian! Might we not have thought that friend Smith had done enough toward displaying their views, and that he being more skilled in doctrinal controversy than we, it would be well to leave the case to him. Indeed we are but lame on these "points of faith," and prefer to let those fight about them who attach paramount importance to them. We subscribe to most points of the Presbyterian doctrine—believe firmly in "election," "fore-ordination," &c.; but can nevertheless perceive that some of our Methodist friends, who entertain an entirely opposite *belief,* are much better *Christians* than we are. So of Baptism—we prefer "sprinkling" to "immersion," but have known some good Christian Baptists, and better Christian Quakers, who thought *all forms* unnecessary—*all days* the LORD'S.

"A Subscriber" must read our paper but little, or he would understand *why* we said what we believed to be *just* and *true* of Mr. and Mrs. Foster. We said at the close of their former, as well of their latter visit, although we disapproved their spirit and plan of operation, and thought them too sweeping and uncharitable in their denunciations, and very unkind in their attacks on the Liberty party,—we said then, and still think, that some of their lectures do great good to the Anti-Slavery cause. We did not choose to underrate them, nor to pass them by without notice, though some of their lectures were calculated to lessen our small supply of bread and butter. To this "Subscriber" and others, who, to our pain, have shown so great want of magnanimity, and of faith in the power of Truth, by finding fault with us for "countenancing" these strangers—*i. e.* treating them hospitably, aiding them in procuring a place of meeting, advertising, and endeavoring to speak of them without extenuation or malice—we have only to say that we cannot see it to be *right* to do otherwise; and if they prefer an editor who will consult *expediency,* suppress what he does think, or say what he does not think, do *not* unto others as he would have others do unto him,—we cannot serve them, and will cheerfully give place to one who may be more supple.

From the Planters' (La.) Banner.

THE SLAVE PAULINE—CAPITAL PUNISHMENT—NEGRO SLAVES AND OURANG OUTANGS—SLAVERY AND CIVILIZATION.

Col. Claiborne, of the New Orleans Jeffersonian, has an article in which he commends the course of the Governor in refusing to pardon the slave Pauline, who was lately executed: 1st. Because if hanging a woman is inhuman—as he thinks *it is*—the fault is in the code. 2d. Because criminals are too often permitted to escape; and thirdly, because "the Governor showed a proper appreciation of our peculiar social system, and of the character of the African race. While Slavery exists the moral standard must be so low with them, and their ideas of right and wrong so indefinite, they must necessarily be restrained by stringent laws. This would seem to be unjust and inhuman, but so are many other things that our social system make indispensable.—Government is itself an evil and a usurpation. Society is an infusion of wrongs and errors, but they are unavoidable incidents of organization.

"*Again,*" says the Jeffersonian, "the commutation of the death penalty into imprisonment is *no punishment for a negro.* He is by nature sluggish and lazy. * * He is a greater slave in Africa than on a Louisiana plantation. It is of his bone, and flesh and blood, and spirit. It is imprinted in him; burned upon his skin by the breath of God Almighty, and into his soul by irreversible destiny. Men in their folly, may strike from their limbs the fetters of bondage, but God stamped *slave* upon his soul, and slave to all intents and purposes, he will remain, whether here, where he enjoys every comfort, and is the happiest being alive, or in St. Domingo, where, having won freedom, he dwindled into savageism—in Jamaica, where he is either a robber or a drone—in the famed Liberia where his efforts at government are a satire on our own—or farther back in the depths of his native deserts, where, in physical strength, in courage, and intelligence, the *Ourang Outang* is his superior."

We agree with Col. Claiborne, that the negro slaves' idea of right and wrong is so indefinite they must be restrained by stringent laws. While we are opposed to capital punishment, we must admit that we think, in punishing slaves for certain offences, it should be resorted to. We are far from believing, however, that the Ourang Outang is the negro's *superior* in his native deserts, or that the negro will *always* remain a slave. The negro, we believe, is the connecting link between the Ourang Outang and the white man—we do not by any means, believe that the negro and the white descended from the same parents. Still, we believe that the negro is a *human* being, while the Ourang Outang is a brute. Man is distinguished from the brute, by his susceptibility of improvement. European civilization, from which we have our civilization, has endured fifteen centuries, and in all that time, it has been in a state of progression. To the African slave we of America are greatly indebted for the progress we have made; and while he has benefited us, we have conferred a great blessing on him, in teaching him how to WORK. We have greatly improved his faculties, his character, and condition. American Slavery, we believe, will hereafter be the means of civilizing the whole negro race in Africa; it is now creating wealth, to build churches, and pay printers and preachers. It is the *material,* however, which has its value from the *spirit*—but we confidently believe that it will, in time, become spirit.

The editor of the Jeffersonian says that "Society is an infusion of wrongs and errors, but they are unavoidable incidents of organization." This is very true: our systems of labor, both *hired labor* at the North, and *slave labor* at the South, are "*wrongs,*" which must in time bring about a change in the organization of society. Then we will have a higher order of civilization: we will be as far in advance of our present social organization as we are now in advance of the feudal ages. But Northern free labor and Southern slave labor will do very well for years to come. Competition, however, will ultimately bring about dreadful suffering, which must lead to a re-organization of society or civil war. God send that the latter alternative may be avoided. But our comments on Col. Claiborne's article, have run to a greater length than we intended. We will close with a quotation from Guizot's "History of Civilization in Europe:"

"The age of barbarian Europe, with its brute force, its violence, its lies and deceit,—the habitual practice under which Europe groaned during four or five centuries, are passed away forever, and has given place to a better order of things. We trust that the time now approaches when man's condition shall be progressively improved by the force of reason and truth, when the brute part of nature shall be crushed, that the godlike spirit may unfold."

From the Correspondence of the Boston Courier.

THE BULWARK OF SLAVERY.

I had a letter yesterday from a Northern friend, now resident in Virginia, and not yet corrupted by the influence of Slavery, who mentioned to me the following ingenious piece of clerical interpretation:—

One of the customs of the Methodist Episcopal Church is to read the "General Rules" of the "Discipline" to the congregation once a year. On the Sunday in question, the minister preached a very severe sermon against fashion, and display in dress, specifying particularly jewelry, and *most* particularly breastpins, as utter abominations in the sight of the Lord. He then read the Discipline, which contains this provision, that "no one who belongs to the church shall buy or sell men with the intention to enslave them." This was too plain to pass without an explanation, and the parson stopped to remark that this had reference only to the African Slave-Trade, but none at all to the domestic institutions of the present day; *none at all,* (looking up at the gallery of servants,) for, as they were already in servitude, they could not be made any more so by exchanging masters.

This is certainly one of the most successful solutions of the scriptural problem about straining at a gnat and swallowing a camel, that I have ever seen. I think it furnishes a satisfactory explanation of the remark of Frederick Douglass, that next to being a slave at all, the greatest curse is to be the slave of a "religious" master. It really seems as if God's reason for permitting Slavery to exist so long, might be the exposure, through its means, of the detestable hypocrisy of the great body of the American Church and clergy. C. K. W.

From the London News.

ETHIOPIAN SERENADERS—ST. JAMES'S THEATRE.

We confess to having entertained a sentiment, somewhat akin to repugnance, at the idea of an exhibition based on the mummeries, and the ridiculous negro melodies which have so often been the staple topics of our transatlantic travel writers; and we believe we are not far wrong, when we attribute a very strong feeling of this nature to a large class of well-intentioned persons who abhor the idea of making light of the miseries of the slave population of the United States of America. We have, however, thought it but fair to all parties, that some impartial notice should be taken of the five Americans, who, under the above title, have recently been giving imitations of negro songs, accompanied by the original instruments, the banjo and the bones. Entering the house under an impression that the whole entertainment was a burlesque of the broadest description, we were most agreeably surprised to find that, although there is much of a risible nature in the singing, gesticulations, and accompaniments of these pseudo negroes, there is likewise, a fund of melody, and a real, and stable excellence, as well of voice, instrumentation, and harmony, in the majority of the songs which they sing. Nothing, for instance, can be more touching than the subdued, and truly artistic style, in which the refrains to the songs of "Lucy Neal," and "Get along home Yellow Girls," were sung; the latter, as well in its melodious softness, as in its rhythm and sentiment, almost rivalled in expression the beautiful lines in the celebrated Virgilian eclogue—

"Hesperus venit Ite
Capellæ, Ite Domum."

Such was the effect produced, not alone upon ourselves, but manifestly upon a vast majority of the listeners, by the songs we have instanced, as to banish any other than a feeling of deep commiseration for the unhappy, misused beings who, under all the wrongs which they endure, can yet laugh and sing, and dance gayly after their labors for the day are over. And, so far from feeling angry, or indignant at Messrs. Gerson, White, and company for importing themselves into this country, and indulging us with a view of negro mirth, we feel extremely glad in being able to say that their exhibition is not only innocuous, as regards the poor helpless beings they represent, but calculated from its force, truthfulness, and mixture of the ludicrous with sentiment, to raise feelings which may at no distant period, produce results that every friend of negro emancipation would hail with satisfaction.

The Barque Pons, Slaver.—This vessel has been condemned in Philadelphia without a trial, because the owner would not appear in court to claim her, and had rather loose his vessel than brave the scorn of his countrymen. But should the owner be suffered thus to escape with impunity? If he has escaped a public trial, should he be allowed to escape being held up to public view? I have not seen mentioned the name of the owner of the Pons, on the custom-house books, when she last cleared from Philadelphia for Rio Janeiro; the custom-house books always show who is the real owner. A pretended sale of the vessel at Rio is generally set up against any participation in this accursed traffic by the American owner; but in the case of the Pons, it appeared by a letter from Dr. Lugenbeel, of Liberia, to the Rev. W. M'Lane dated Dec. 20th, that the wretch who claimed to have charge of her when she was captured is an Italian—that he came over in the vessel from Rio as a passenger—the vessel being in command of her former mate, an American, who gave her up to her new (pretended) owner, some weeks after their arrival on the coast of Africa! and when captured, the stars and stripes, the beautiful standard of our country, was waving in the breeze, in defiance of what he imagined the Yorktown to be, a British man-of-war. Now it appears to me this pretended sale in Rio is all a sham. No honest man would sell a vessel there, and agree to deliver her on the coast of Africa at a slave mart; and any person who does so, directly, and palpably assists and participates in the Slave-Trade! Should not such persons be known?—*Journal of Commerce.*

The following letter from the Hampshire Herald, is from the Rev. Mr. Pennington, of Hartford, once a slave:

ANNATO BAY, (JA.) Feb. 20, 1846.

MY DEAR SIR:—As a wise Providence has cast my lot on this beautiful island for a few months, I have supposed, from what I know of you, that you will be pleased to hear some facts. I have spent much of my time, since the 17th of December, about Kingston and Spanish Town, now and then going into the country to the stations of the American missionaries. For full two month's observation, I am fully satisfied, that on all the great points with which we are concerned, things are working well. I speak without hesitation—*they are working well.* As I understand it, the questions with us are these:—"Are the colored people peaceable? Are they willing to work for fair wages? Are they as good citizens as other classes of people? Are they, as a people, doing better than when they were slaves? Is there any reason why the Government or the Abolitionists in Great Britain should be ashamed of what they have done to free this people? Is there anything in the condition and the conduct of the colored people that can be seized upon by the American slaveholder, as an argument to justify him in continuing his oppression?"

The above, I believe, are the great questions involved; and I have made my observations with a view to settle these points in my own mind. I have seen these people in the cane-field,—men, women, and children; I have seen them on the road, going to market; I have seen them working on their own little estates; I have gone into the coffee-field; and into the sugar-works; and I am quite prepared to say *that they are by no means a lazy people. The women and children do more work than any class of men in America. I do not except the Irish laborers on the public works.* I have also visited the colored people in their own cottages, in their schools, and in their chapels, on Sundays, at eve, and on work days. The people are very happy and cheerful, and withal very peaceable.

In all this I do not mean to say, that every vestige of the slave system has been destroyed. No sensible man would credit me if I should say so. But, those which remain are not to be charged to the people who have been freed; but to the authors and supporters of Slavery. I have been dissatisfied with the accounts that have been circulated among us from this place; because on the one hand they have been too bright, and on the other too dark. I think, when I reach home, I will be able to show the truth.

I have been engaged a few days in visiting Messrs. Renshaw, Beardsley, Evarts, and Thompson, at the American Missionary stations. These brethren are doing great good. The cause of temperance in the island rests upon their shoulders, and so with education, in a great degree. These brethren are much respected, even by many who would rather not see them here. I am now, in compliance with an invitation from the Governor, making a tour through the principal places on the island, to lecture, and awaken the people more on the subject of education.

In closing this letter, I will just say, that I will, if time and matter suit, write you from some other point as I proceed. Yours, &c.

J. W. C. PENNINGTON.

WEST INDIES.

By an arrival at Baltimore we have received our files of Jamaica papers, from which we make the following extracts. The Coolie immigration scheme, it will be seen, continues to work badly:

We are beginning to feel part of the evils resulting from Indian immigration; and it is disconsolatory to find that no account which reaches us encourages us to hope that there will be any improvement in the aspect of the scheme; but on the contrary, each almost compels us to the conclusion, that matters will go on from worse to worse. Attention has been directed towards the evils consequent upon the vast disproportion between the sexes, among those imported. One would have been inclined to hope that every female imported would have tended in some measure to diminish those evils. How disheartening, then, is it to find, that even from the source from which one might have thought himself privileged to draw hope an evil flows, that is equal to or worse than the other. A memorial, on Coolie Immigration, lately presented to Mr. Gladstone, and directed against its immoral tendency, says—

"The fact will not be denied that by far the larger part of the women introduced into Mauritius from 1834 to 1844, both inclusive, were prostitutes, picked up in the streets of Calcutta and Bombay; and that although there were some of their number the wives of the immigrant Coolies, yet so far as the committee are informed, no special accommodation was provided for them. On the contrary, it appears that the women, whether married or unmarried, were herded together with the men in large buildings, or barracks, and that the usual results followed." * * * * * * * *

And in another part of the same memorial, which treats of the system in Mauritius, are the following statements:—

"It may not be improper, Sir, to call to your recollection the great disproportion which existed between the sexes at the period of emancipation, say twenty-five thousand females to thirty-eight thousand males; or, if you take the number of apprentices, it will stand thus: thirty-eight thousand one hundred and eighty-nine males, and twenty thousand six hundred and two females. This disproportion has been greatly increased by immigration. By a return made to Government, No. 58, 1840, it appears that of thirteen thousand two hundred and forty three Calcutta Coolies introduced into Mauritius from the 1st of August, 1834, to the end of October, 1838, only one hundred and ninety-eight were women, and fifty one children. It is probable that of the whole number reported to have been imported from 1834 to 1839, say twenty-five thousand four hundred and sixty-eight, not more than eight per cent. were women! From 1842 to 1844, no less than forty-six thousand and fourteen Coolies were introduced—of these not more than twelve per cent. were women, and about four per cent. were children. These figures not only show the horrid disproportion of the sexes which exists in the island, and clearly indicate the general character of the Indian women imported, but will fully account for the demoralized habits of the laborers. * * * * * * * * * *

"Of seventy thousand Coolies introduced between 1834 and 1844, scarcely seven thousand were women! This fact alone reveals a state of things wholly inconsistent with good morals, the happiness of the people, or the welfare of the colony.

"The Committee are aware that latterly the proportion of women and children introduced into the island is much higher than heretofore, and that the character of recent importations is much better than former ones. For instance, the four cargoes introduced up to the 19th of April, 1845, contained six hundred and seventy-five men one hundred and sixty women, and one hundred and thirty-nine children. Yet they are persuaded that you cannot be satisfied even with this improvement, nor ought any man to be content who regards these Asiatics as something more than mere implements of husbandry, or machines for raising sugar.

"You, Sir, are probably aware that the immigrant Coolies receive no education or religious instruction from their masters, nor is it to be expected they should. Yet it might be reasonably supposed that no obstacle would be raised to other parties taking upon them the Christian duty of enlightening their minds and elevating their morals. On this point, the Committee respectfully direct your attention to the evidence of the Rev. Mr. Onslow, inserted in parliamentary papers, No. 45, 1841. This gentleman says, I may mention with reference to the civilization and well-being of the Coolies, that measures which had been taken to promote their spiritual welfare in Mauritius were, for some reasons, prevented from being carried into effect by, I believe, the Government of Mauritius. 'An impression' he said, 'existed that the preaching of missionaries had a tendency to render people of the class of Coolies discontented with their situations and their masters!' A body of persons thus abandoned were not likely to become virtuous, but rather to give themselves up to the vilest appetites, and to work 'all uncleanness with greediness.' And, that such has been the fact, there can be no doubt. Sir Lionel Smith thus described this wretchedly debased people in 1841: 'The Coolies,' he says, 'have given themselves up to a degree of disgraceful licentiousness which no person acquainted with their character and habits in India (dissolute as they are known to be) could possibly believe!' With this quotation, the Committee take leave of a subject, which nothing but a deep sense of duty could ever have induced them to bring under the attention of Government. Most unfeignedly would they rejoice, that the debasing practices to which they have been compelled to allude, had no foundation in fact, or that they admitted of a cure under present arrangements. They feel, however, that they do not, and that their only remedy is an abandonment of so evil a system of immigration altogether."

We unfeignedly regret that all the information drawn from every source that falls under our notice, so discouragingly confirms the anticipations which we have promulgated concerning the uselessness and immorality of Coolie Immigration. We hope that the country will take a lesson on the subject ere it be too late.—*Journal.*

Three more Coolies have made their appearance in Spanish Town. They come from Salt Savannah, in the parish of Vere, and their mission is to complain to the Governor of ill-treatment suffered by themselves and the other Coolies located on that property. For the special information of the *Times* we have distinctly to state, that we do not purpose to give any account of the sufferings which these poor people have undergone on Salt Savannah. We only give the statement of the three who are now in Spanish Town, and who profess themselves to be delegates from the whole body of immigrants on that estate. If that statement is to be believed, then they have endured hardships indeed. They assert that they are not regularly or sufficiently paid, that they have no food provided for them, nor can they procure any for themselves, and that they have been ill-treated in every respect—they furthermore say that unless immediate relief is afforded to the Coolies on Salt Savannah, by the Governor, or some person whose duty it is to protect them against ill-treatment and oppression, and unless the terms of their contract are fulfilled by their employers, which they allege has not been done, they will all of them, in the first place, demand an immediate free passage to their native country, preferring to starve there rather than suffer the hardships they now undergo here; and should this demand not be complied with, "*they have* one and all resolved to cut their throats rather than continue in their present state of misery." Whether their statement be true or false, is yet to be seen, but in either case perhaps the *Times* will be kind enough to let us know by what mode of reasoning, if any, he can render the fact of these people being dissatisfied with their condition, and of their having absconded from the estate upon which they were located, favorable in support of the argument, that Coolies are a useful body of people to bring here as agricultural laborers, and that the large amount expended upon Indian immigration has been well bestowed.—*Ibid.*

The annexation of Haïti to the United States still occupies attention in the States, and the means of effecting the object are from time to time discussed in the columns of journals of all shades of politics. The last suggestion that has fallen under our notice, is contained in a letter addressed to a New-York paper. After stating that the Dominicans "want a force there to rescue the Island from negro domination, and restore it to the white race, to whom it properly belongs," the writer adds, "there are no existing treaties between the United States and Haïti, to prevent our citizens from going there in any character they please, and I know from what I have learned on the subject, that assistance of this sort would be accepted by the Dominican Government, and ample provision made for those who would emigrate there for the purpose of sustaining the white Government and people against the black savages, with whom they are contending for liberty and independence."

This is the same policy that has been pursued with regard to Texas, and is now in progress in regard to Oregon. They first occupy the country on suffrage, and when they find themselves strong enough to wrest the possession from the lawful occupiers, they declare a revolution, and annex themselves to the United States.

It is further proposed that on the cession, conquest, or annexation—or what you will—of Haïti, "to restore to those French citizens of the United States, or their descendants, the whole of the property of which they were plundered by the blacks at the period of the outbreak;" and "by this just reversion of immense quantities of public domains to our citizens, to make the Island of St. Domingo *thoroughly American* in the broadest sense of the term."

A wise, equitable, and practicable project, truly! It is much to be feared that the settlement of the Oregon question, by compromise or otherwise, if effected, will only delay, and not prevent the war which threatens to arise out of the grasping ambition of the United States; with her avowed designs on Mexico, Cuba, and Haïti, the chances of a collision with other nations seem great.—*Ibid.*

LIBERATED AFRICANS.—We have information from an authentic source, that there are five hundred liberated Africans at St. Helena, awaiting transmission to the West Indies. An application has been made to the colonial secretary to authorize the emigration commissioners to take up a vessel for conveying the whole or a part of them to this Island.—*Ibid.*

AFRICAN IMMIGRATION.—We are glad to learn that arrangements were being made at the date of the last despatches for the conveyance of five thousand liberated Africans from St. Helena to this Island, under the provision of the Jamaica act for such purpose.—*Times.*

From the Free Labor Advocate.

ADDRESS

To the Yearly Meeting of London.—To the Quarterly and Monthly Meetings constituting the same, and to the Members thereof individually.

DEAR FRIENDS:—In the fear of the Lord, and under a solemn sense of the obligation resting upon us to stand for the defence of the truth, at the same time being sensible of our own weakness and insufficiency, as men and creatures, but in humble reliance on the unfailing arm of the Shepherd of Israel, we believe it right at this time to address you, although you have heretofore refused to give our communications a hearing in your Yearly Meeting: Our object is not now to solicit the customary correspondence between Yearly Meetings, for this your previous course, both in the capacity of a Yearly Meeting and Meeting for Sufferings, forbids us to expect; and indeed, unless we could see in the action of those meetings, relative to the unhappy difficulty among Friends in this country, arising from the opposition of the "Body," to the Anti-Slavery action of some of its members, more regard for consistency and truth, than for the forms of order—more concern for the promotion of the great cause of justice and mercy, than for the preservation of the external bonds of union, such a correspondence is, perhaps, as undesirable to us as it is to you. Still, as your Yearly Meeting has thought fit to issue an address to us,—though

partial hearing before that body from which the advice issued.

We do not desire now to rehearse the particulars of the difficulty which resulted in the establishment of our Yearly Meeting. The most important facts have been presented to your Yearly Meeting, which it has refused to hear, choosing to make up a judgment in our case merely from the statements of our opposers, and from the simple fact that we had set up separate and independent meetings. Thus, by refusing to inquire into, or even hear our reasons for the measure, and at the same time virtually passing sentence of condemnation upon us, by refusing to correspond with us, and advising us to discontinue our meetings; your Yearly Meeting has practically recognized, (however you may discard it in theory,) the doctrine of the infallibility of the Church, or else that equally absurd and dangerous position, that, no matter how corrupt and oppressive the Church may become, those members who desire to have it otherwise, are bound to submit to the corrupt and anti-christian measures of the dominant party, to preserve the external forms of order, and the appearance of harmony. We believe there is no possibility of escape from this dilemma, for a departure from the usual order in the establishment of meetings, instead of the merits of the controversy, is made the grounds of the judgment of your Yearly Meeting.

This doctrine of implicit, unconditional, and unqualified submission to the powers that be, in religious society, which is so prevalent among Friends both in this country and in England, is a most conclusive evidence of a lamentable defection from first principles. All ecclesiastical history testifies to the fact, that in proportion to the corruptions of the Church, have been its claims to infallibility, and to a blind submission to the decrees of its dignitaries.

To assume that the references which your Yearly Meeting have made to passages of Scripture to enforce the duty of submission to one another, are applicable in the present case, is to take for granted the very thing in controversy, that is, that the requirements of Indiana Yearly Meeting were in accordance with truth, and which London Yearly Meeting has refused to investigate. That it is our duty to submit ourselves one to another in love, in the truth, and in the fear of God we freely admit; but not in error and in the fear of man; for the fear of man bringeth a snare.

The exhortation to submit ourselves one to another in love, no more requires a surrender of our own consciences into the keeping of the rulers of the Church, than the requirement to be subject to the powers that be, puts us under an obligation to surrender them to the wicked rulers of the State. It is all a perversion, and so far as the doctrine in question has obtained a hold among those with whom we were formerly associated, we feel bound to say to our London Friends, that they are mistaken in supposing, that on fundamental doctrine there is an essential difference between us. We regard the doctrine of individual responsibility and accountability to be one of vital importance, and that the difference between us and those who contend for implicit obedience to the mandates of the Church, however contrary they may be to our conscientious convictions of duty, is essential; and we can have no fellowship with the sentiment repeatedly put forth by members of the London deputation, that no conceivable circumstances can justify a separation from the "Body."

But independently of the foregoing considerations, there are other circumstances which dictate to us the propriety of declining a compliance with the advice. We would briefly state that in pursuing the course which brought upon us the displeasure of our fellow members, and placed us under the necessity of occupying our present position, we were greatly encouraged by the example of our English brethren, and by the advice of your Yearly Meeting, in 1830 to unite with our fellow-countrymen in the promotion of this and other benevolent enterprises. This advice we were very ready to comply with, not because of your word, but because we heard and felt for ourselves that it was in accordance with the dictates of truth. And now, we cannot see the propriety of giving up our own views of required duty, in consequence of your *recent* advice; neither can we see the justice of your course in virtually censuring us for imitating your example, and following your advice, while you cling to and effectually justify those who have rejected that advice and presented a most formidable opposition to the advancement of the Anti-Slavery enterprise. No religious society, in this country, we confidently believe, has exerted a greater influence adverse to its advancement than the Society of Friends. Its former Anti-Slavery character, and the fact of its being clear of slaveholding, gave it the power of exerting a greater influence for or against the cause, than any other society of equal numbers; and that influence, as is well known, has been exerted, either by manifesting an apathy of feeling towards it, or by active opposition to it and to those who are laboring therein. But we forbear to enlarge upon this topic; and dismiss it with the observation, that the conduct of London Yearly Meeting, and of its deputation, is calculated to uphold the Friends in this country in their opposition to the labors of the Abolitionists, in adhering to a pro-slavery political party, and in voting for slaveholders. We cannot consent to act in accordance with the advice contained in the Address and urged by the Committee, because it would be a surrender of our just rights; and it would be to deprive ourselves of the inestimable privileges which we now enjoy of religious fellowship with one another in the bonds of gospel unity.

We cannot comply with the advice, because it would be a virtual acknowledgment that our anti-slavery principles and views were all wrong, and must lead to an abandonment of them; which would, as we conceive, work infinite damage to the blessed cause, by operating as a discouragement to our fellow-laborers.

And finally, we cannot comply with the advice, because we believe it would bring disgrace upon the Christian name, by giving an additional evidence that the "American churches are the bulwarks of American Slavery."

We wish to say, before we conclude, that we fully believe there are many members of London Yearly Meeting, who deeply sympathize with us, who have no unity with the attempt to destroy our religious society, and who did not fully understand the course of labor prescribed for the Committee by the Yearly Meeting, as they themselves explain it. This opinion is confirmed by the frequent expression by some of our truly sympathizing Friends, of a hope that a proper reconciliation would be effected by the labors of the deputation. This hope they could not have entertained had they understood that no other attempt was to be made than to annihilate our religious society, and to justify the proceedings of our opposers.

To those of your Friends, who have some just conceptions of the true state of the case, we beg leave to say, the responsibility that rests upon you is great, and we pray that you may be enabled faithfully to discharge your duty in the sight of God.

Unless we shall become convinced that Slavery is not that great evil which we have long believed it to be, we should consider ourselves traitors to the cause of Truth which we believe ourselves called to advocate, were we to accede to the advice of your Yearly Meeting and its Committee. And should the labors of that Committee prove effectual in the accomplishment of their designs, we have no doubt but the damage done to the Anti-Slavery cause would be incalculable. But, thanks be to Him, who controls the elements, we believe their course has had powerful tendency to strengthen the minds of Anti-Slavery Friends generally, in the confidence of the rectitude of our position.

And now, in coming to a conclusion, permit us to state, that with your present convictions of duty, we cannot look towards a re-union with those whom we have left, upon any other terms than a total recantation of all their proscriptive measures, and an unconditional restoration to all the rights and privileges which we formerly enjoyed in the society, with unrestrained liberty to pursue our Anti-Slavery labors, according to the dictates of our own consciences; being responsible to the church only for violations of the Discipline. We shall rejoice to hail such a proposition, made in good faith, and upon a thorough conviction of its propriety, by our Friends of Indiana Yearly Meeting.

Signed by direction and on behalf of the Meeting for Sufferings of Indiana Yearly Meeting of Anti-Slavery Friends, held 2d mo. 28th, 1846.

BENJAMIN STANTON, Clerk.

From the New-York Tribune.

EMANCIPATION IN THE BRITISH WEST INDIES.

BY JOHN S. C. ABBOTT.

There are few passages in the English language more replete with the poetry of eloquence, than the narrative, by Thome and Kimball, of the manner in which the slaves of Antigua received their freedom. The Parliament of Great Britain, after a long and arduous conflict, had passed the act of emancipation. The last night of July, 1834, had arrived, and as the sun went down behind the waves of the Caribbean sea, there were eight hundred thousand slaves in the British West Indies, and before that sun should again gild the Eastern horizon, the chains of their long bondage were to be sundered forever.

As the evening preceding their liberation cast its twilight over the island, the slaves were seen, dressed in their best attire, hastening along the various footpaths of the plantations, through the valleys, and over the hills, to their places of worship, there to keep their night-watch—to offer their evening sacrifice, and their morning orisons. The spacious chapel of Saint Johns, say Thome and Kimball, was soon filled with candidates for liberty. All was animation and eagerness. A mighty chorus of voices swelled the song of expectation and joy. And as they united in prayer, the voice of the leader was drowned in the universal acclamation of thanksgiving and praise and blessing and honor and glory to God, who had come down for their deliverance. In such exercises the evening was spent, until the hour of twelve approached. The minister then proposed that when the clock on the cathedral should begin to strike, the whole congregation should fall upon their knees, and receive the boon of freedom in silence. Accordingly as the loud bell tolled its first note, the immense assembly fell prostrate upon their knees. All was silence, save the quivering, half-stifled breath of the struggling spirit. The slow notes of the clock fell upon the multitude. Peal on peal, peal on peal, rolled over the prostrate throng, in tones of angel voices, thrilling among the desolate chords and weary heart-strings. Scarcely had the clock sounded its last note, when the lightning flashed vividly around, and a loud peal of thunder roared along the sky,—God's pillar of fire and trump of Jubilee. A moment of profoundest silence passing,—then came the burst! They broke forth in prayer. They shouted. They sang Glory! Hallelujah!—They clapped their hands, leaped up, fell down, clasped each other in their free arms, cried, laughed, and went to and fro, tossing upward their unfettered hands,—but high above the whole there was a mighty sound, which ever and anon swelled up. It was the utterings, in broken negro dialect, of gratitude to God.

After this gush of excitement had spent itself, and the congregation became calm, the religious exercises were resumed, and the remainder of the night was occupied in singing and in prayer, in reading the Bible, and in addresses from the missionaries, explaining the nature of the freedom just received, and exhorting the free people to be industrious, steady, obedient to the laws, and to show themselves in all things worthy of the high boon which God had conferred upon them. Such was the affectionate and religious gratitude which the gift of freedom awakened in the negro breast.

The succeeding day, the first day of their emancipation, was passed as a sacred jubilee. There were no intemperate carousals; there were no riotous mobs sweeping through the city, spreading terror and devastation through the country, but the rejoicing freemen assembled in their churches, with their pastors, who, with martyr zeal, had suffered and toiled for them, and offered to God the incense of their thankful hearts.

In the excitement of this vast change, when the slaves, though ignorant, though degraded, were casting off the intolerable burden of ages of oppression, and exulting in their untried liberty, it is not known that a single drop of blood was shed, that a single blow was struck, or that a single outrage was committed. All remembrance of past wrongs appeared to be forever obliterated, and joy and gratitude were the only emotions which were cherished in the hearts of the emancipated. "History," says Dr. Channing, "contains no record more touching, than the account of the religious tender thankfulness which this vast boon awakened in the negro breast."

From the True American.

SLAVEHOLDING MADNESS AND FANATICISM.

We call the attention of our readers to Mr. S. M.'s letter. It proves to what excess the human mind may reach, in a bad cause!

This man is surprised to see us "fighting against God" in attempting emancipation! Does not he know that thirteen States of this Union are free of slaves? Have they fought successfully against God? The majority of civilized nations have abolished Slavery! Have they fought successfully against God?

M. contends that God cursed the sons of Canaan, and put a black mark upon them that the world should know that whomsoever the Lord curses, he will curse! What arrant nonsense is this? Have not a majority of the slaves in the world been white? Where, then, is the mark of the curse? Are there not many colors—every shade, from white to black, and are not all, yes, every one, enslaved? How then can we know the accursed? The exhortation to servants or slaves to be obedient to their masters, is similar to the injunction to "be subject to the powers that be." Will any sane man, therefore, submit to all iniquities and oppressions of Government, under this command? Was our revolution criminal? The *spirit* of the rule only must be kept in view. Well, if God wills Slavery, according to M. till he thinks proper to change it, who can say but that he is now commencing the great work? Let M. take care lest he resist the will of God at *his own* hazard!

Such doctrines as held in this letter, and taught by learned Divines, makes God out the most merciless of tyrants, and fills our mad-houses with miserable lunatics!

RICHMOND, (KY.) April 2d, 1846.

MR. C. M. CLAY—Sir:—You surprise me to see you fighting against God—or do you expect to bless those whom God curses—or do you intend to alter or abolish the decrees of God at your will? When the old servant of God cursed his son Canaan, and told him that servants of servants he should be to his brethren; are you so presumptuous as not to be willing for the Lord's will to be done on earth as it is in Heaven? Why, Sir, he has put a black mark upon them, that all the world should know that whomsoever the Lord blesses he will bless, and whomsoever the Lord curses he will curse. And it is clear and plain that the Lord sanctions Slavery, for when he came upon the earth and found them slaves, he never forbade it, but told the servants to be subject to their masters in all things. Now, Sir, it appears clear and plain that God intends them to be slaves, until he changes or alters his decrees. Let any man deny it if he pleases—it will be at his own hazard.

S. M.

C. M. CLAY.

NATIONAL ANTI-SLAVERY CONVENTION OF 1833.

The Pennsylvania Freeman of last week republishes a portion of the Report of the National Convention, which formed the American Anti-Slavery Society, at Philadelphia, in '33. We think it will be interesting to our readers, and therefore copy it. The Freeman says:

In company a few evenings since with several friends who had attended in 1833 the sittings of the National Convention which formed the American Anti-Slavery Society, our conversation turned upon some of the incidents of that meeting, and we spent an hour in pleasant retrospection of its interesting proceedings. In the course of conversation we were reminded that we had filed away among our old papers a copy of the Emancipator, containing a full report of the Convention's proceedings, and on our mentioning this fact it was suggested that some extracts from it would furnish very interesting reading for the columns of the Freeman. The suggestion struck us as a good one, and we concluded to take some convenient opportunity of improving upon it. The absence of the usual quota of communications this week, gives us plenty of space for the purpose, and we proceed at once to make some extracts.

The Emancipator at the time alluded to, (December 14th, 1833,) was edited by Charles W. Dennison, and we believe had not yet been adopted as its organ by the American Anti-Slavery Society.

The report commences, of course, with an account of the organization of the Convention, and a roll of the members; which, as it is not long, and as it will probably be interesting to the curious reader, we give at length.

ANTI-SLAVERY CONVENTION,

Assembled at Philadelphia, December 4, 5, and 6.

At a meeting of delegates from Anti-Slavery Societies, and other friends of emancipation, convened at the Adelphi Building, in the city of Philadelphia, on the 4th instant, for the purpose of forming a National Anti-Slavery Society—after an address to the Throne of Grace—BERIAH GREEN, of New-York, was appointed President, and LEWIS TAPPAN, of New York, and JOHN G. WHITTIER, of Massachusetts, Secretaries.

On motion, it was Resolved, That all delegates from Anti-Slavery Societies, and all persons present who agree in principle with them on the subject of immediate emancipation of the slaves, without expatriation, be entitled to seats in this Convention.

The following persons then took seats as members of the Convention:

From the State of Maine.—David Thurston, of Winthrop; Joseph Southwick, Augusta; Nathan Winslow, James Frederick Otis, and Isaac Winslow, Portland.

From New Hampshire.—David Campbell, of Windham.

From Vermont.—Orson S. Murray, of Orwell.

From Massachusetts.—William Lloyd Garrison, Joshua Coffin, Amos A. Phelps, James G. Barbadoes, Nathaniel Southard, and Arnold Buffum, of Boston; Effingham L. Capron, Uxbridge; John G. Whittier, Haverhill, Horace P. Wakefield, Reading; David T. Kimball, Jr. Ipswich; Daniel E. Jewett, Andover; John R. Campbell, Chalestown.

From Rhode Island.—Ray Potter, Pawtucket; John Prentice, and George W. Benson, Providence.

From Connecticut.—Samuel J. May, of Brooklyn; Alpheus Kingsley, Norwich; Edwin A. Stillman, Middletown; Simeon S. Jocelyn, and Robert B. Hall, New Haven.

From New-York.—Lewis Tappan, John Rankin, William Green, Jr. Abraham L. Cox, William Goodell, Elizur Wright, Jr. and Charles W. Dennison, New-York city; Beriah Green, and John Frost, Whitesboro'.

From New Jersey.—James White and Jonathan Parkhurst, Essex county; and Chalkley Gillingham.

From Pennsylvania.—Evan Lewis, Edwin P. Atlee, Robert Purvis, David Jones, James McCrummell, Edwin A. Atlee, Thomas Shipley, Lucus Gillingham, John R. Sleeper, Peter Wright, John Sharp, Jr. and Isaac Barton, of Philadelphia; Enoch Mack, of Wilkesbarre; William H. Johnson, Buckingham; Thomas Whitson, Bartholomew Fussell, Aaron Vickers, John McCullough, Edwin Fussell, and Sumner Stebbins, Chester county; James Loughhead, Pittsburgh; J. M. McKim. of Carlisle.

From Ohio.—John M. Sterling, Cleveland; Milton Sutliff, Hudson; Levi Sutliff, Vernon.

To the names of the officers of the American Anti-Slavery Society, enumerated in the postscript to our last, the following should be added:

William Green, Jr. New-York. Treasurer.

Abraham L. Cox, New-York, Recording Secretary.

Part of the business done on the second day of the Convention is thus described:

THURSDAY, December 5.

Prayer was offered by Wm. Green, Jr.

Several Committees reported.

On motion of Charles W. Dennison, seconded by John G. Whittier, it was

Resolved, That measures be taken to ascertain how many preachers in the United States are slaveholders.

[Subsequent to the passage of this resolution, a committee of three was appointed to carry it into immediate effect.]

On motion of John Rankin, seconded by Ab'm. L. Cox, it was

Resolved, That in the opinion of this Convention, those editors who have embarked in the cause of immediate emancipation, and plead for the rights of the colored race, are deserving of our hearty thanks; and that we will use our individual and collective influence to sustain and aid them in this good work, by extending the circulation, and increasing the subscriptions of their respective papers, and by such other means as may be proper.

On this resolution, the Convention resolved itself into a committee of the whole—James McCrummell, of Philadelphia, in the chair. Several members advocated its passage.

President Green said, that the press is one of the most powerful engines we can bring to bear on public sentiment. Yet the press, and the pulpit too, have to a great extent lost sight of the great design for which they were established. They have been overawed and corrupted by an erroneous and dangerous public sentiment. And now, forsooth, the pulpit and the press are both *waiting* for public sentiment to reform. They seem to suppose that they must fall into the current, and float along with the mass, or be overwhelmed. They do not bring their immense moral force to bear on a given point, and that point in diametric opposition to the vices and follies of the times. The custom of succumbing to the powers that be, because there are such powers, is as prevalent as it is dangerous.

What is public sentiment? What is its origin? It is the combined views and feelings of the mass of community. There are currents of feeling running through communities, like our rivers as they run to the ocean. Suppose they flow in a wrong direction. How are they to be corrected? Can we look to the bottom, and see the springs which move there? Are the obscure channels to influence the mighty river? Are we to depend on those who do not reach the public eye, to correct public sentiment? No, Mr. President. We are to depend on the men who tower above the surface, and who have looked abroad over the whole scope of the waters of life. And are such men to wait until the whole deep is in motion? No, Sir They are they who must mark out the channels, and lead the tide.

The influence of the press and pulpit on this wise has been strangely forgotten. But a few individuals there are who dare step forward to direct the current, when there is so much and imminent danger of being borne away by the wild surges of wicked passion. But a few indeed who dare face public odium, in any or all its forms—have dared to stand erect, like rocks amid the seething waters, and beat back the billows which would overwhelm them.

How few there are who dare expose their naked hearts to the eye of this nation! How few who are read to receive in their bare bosoms the shafts which calumny may throw! Yet the men contemplated in the resolution before us, have thus stood erect, and have been thus exposed. They have plead the cause of equal rights, in its best and broadest signification. They have stood out, amid falling missiles, and jarring notes of opposition; and like trumpets, lifted up their voices for the poor and needy, the "suffering and the dumb." Look at their situation. Those who have been wont to sympathize with them in other great causes of moral reform, forsake them now. *They are men.* They feel the neglect of those whom they love, and whose opinions they have been accustomed to prize. They feel as if they had stood alone, abiding "the peltings of the pitiless storm," and are drenched through their exposure. They need the reviving and refreshing influence of our sympathy. They have a claim on our gratitude, which cannot and must not be set aside.

When we look around, even among the professed followers of the immaculate Pattern of Reformers, how few do we find who are ready to pledge themselves to sustain the public advocates of justice and equal rights! What then is our duty? Each one of us is *bound*, even at the expense of other objects, to make *special* efforts on this wise, because there are so few who will stand firm in the work. A mere tacit avowal of the extent and value of the labors of those alluded to in this resolution, will not suffice. Pledges must be entered into, and sacrifices must be made. I cannot but lament the existence of the feelings which I often see exhibited toward the conductors of the abolition press, by those who profess to be friendly to the cause. "We are heartily hostile to Slavery," say they, "but, after all, William Lloyd Garrison, and his coadjutors, have taken too high ground! He is so *imprudent*; and says so many things calculated to weaken his attacks on the system of bondage!"

For my part, I am heartily disgusted with this halting and temporizing. The devoted men who are thus repressed in their career, should receive our warmest, our most cordial God speed. For one, I am ready to present my bare bosom to the foe, and receive the shafts intended for them who have perilled so much for the object which has called us together in Convention this day. I take this occasion to present the warm gratitude of my whole heart to those men who have pledged themselves and their presses to advance this blessed cause.

Dr. A. L. Cox, of New-York, made a few remarks in favor of the resolution, and read a poem on William Lloyd Garrison, written by John G. Whittier, of Massachusetts.

Joshua Coffin, of Boston, read another poetic sketch on the late President Storrs, written by the same author.

Lewis Tappan rose, and asked permission to introduce the name of William Lloyd Garrison, and proceeded to say:

Some men, Mr. President, are frightened at a name. There is good evidence to believe that many professed friends of abolition would have been here, had they not been *afraid* that the name of William Lloyd Garrison would be inserted prominently in our proceedings. Sir, I am ashamed of such friends. We ought to place that honored name in the forefront of our ranks. The cause is under obligations to him, which such an evidence of respect will but poorly repay.

The first time I ever heard of him, was when he was in jail in Baltimore, where he was incarcerated like a felon, for pleading the cause of the oppressed, and rebuking iniquity. When I saw him, appearing so mild and meek as he does, shortly after he was liberated by the gentleman of New-York, I was astonished. Is this the renegade Garrison? thought I, as I grasped his open hand. Is this the enemy of our country? I shall never forget the impression which his noble countenance made on me at that time as long as I live.

An anecdote is related of a gentleman—a colonizationist—which is worth repeating in this Convention. The gentleman had purchased, without knowing who it represented, a portrait of Mr. Garrison, and after having it incased in a splendid gilt frame, suspended it in his parlor. A friend calling in observed it, and asked the purchaser if he knew who he had honored so much? He was answered, "No—but it is one of the most godlike looking countenances I ever beheld." "That, Sir," resumed the visitor, "is a portrait of the fanatic, the incendiary, William Lloyd Garrison!" "Indeed!" concluded the gentleman, evidently much disconcerted. "But, Sir, it shall remain in its place. I will never take it down."

Who that is familiar with the history of Mr. Garrison does not remember the determination expressed in the first number of his paper—the Liberator—to sustain it *as long as he could live on bread and water!* And, Sir, I am informed that he has really practised what he so nobly resolved on in the beginning.

Look at his course during his recent mission to England. He has been accused of slandering his country. Sir, he has vindicated the American name. He has not slandered it. He has told the whole truth, and put hypocrites and dough faces to open shame. He has won the confidence of the people of England. They saw him attached to his country by the dearest ties; but loathing her follies, and abhorring her crimes. He has put the Anti-Slavery movement forward a quarter of a century.

A fellow-passenger with Mr. Garrison from Europe—a clergyman of much intelligence—on arriving in this country heard that he was called a fanatic and a madman. "What," said he, "do you call such a man a fanatic? Do you deem such a man insane? For three weeks have I been with him, and a more discreet, humble, and faithful Christian I never saw."

Sir, we should throw the shield of our protection and esteem around Mr. Garrison. His life is exposed at this moment. At the door of this saloon a young man from the South said to-day that if he had an opportunity he would dip his hands in his heart's blood. And, Sir, there must be martyrs in this cause. We ought to feel this moment that we are liable to be sacrificed. But when I say this, I know that we are not belligerents. We would die in such a cause, only as martyrs to the truth. In this, our blessed Saviour has set the example.

I did not contemplate delivering an eulogy on Mr. Garrison, when I rose to speak to this resolution. I wish simply to express my heartfelt sympathy with an injured and persecuted man. Be it the honorable object of the members of this Convention to show to our countrymen that they have misunderstood the character, and misconceived the plans of William Lloyd Garrison. He is said to be imprudent. What is prudence? Is it succumbing to a majority of our frail fellow-mortals? Is it holding back a faithful expression of the whole truth, until the people are ready to say *amen?* Was that the prudence of the Apostle Paul, when he stood before the Roman Governor? Was that the prudence of William Penn, when he poured contempt on the regalia of Kings, by wearing before the King of England, his broad beaver? Imprudence is moral timidity. That man is imprudent who is afraid to speak as God commands him to speak, when the hour of danger is near. If this reasoning be correct, Mr. Garrison is one of the most *prudent* men in the nation!

He is not perfect. He is frail like the rest of human flesh. But if God had not endowed him as He has, and smiled propitiously on his *imprudencies*, we should not now be engaged in the deliberations of this most interesting and important Convention. God has raised up just such a man as William Lloyd Garrison, to be a pioneer in this cause. Let each member present feel solemnly bound to vindicate the character of Mr. Garrison. Let us not be afraid to go forward with him even into the "imminent breach," although there may be professed friends who stand back because of him.

I coincide with the views of another gentleman, and hope that the name of Benjamin Lundy will not be forgotten. It is a name dear to every one engaged in the cause.

In a recent conversation which I had with a distinguished civilian of New-York—he informed me that he was a subscriber to Lundy's paper, the "Genius of Universal Emancipation," and that he had the highest opinion of his talents, and devotedness to the cause of the slave. He said that he had been aroused by Lundy's appeals, and induced to examine the bearing the Constitution had on Slavery. The result is a conviction that *a slave should not be given up* who has fled from the South to the North, and dared to assert his claim to his own body. He now contends that the Constitution does not recognize Slavery: that the framers of that instrument had in view the final destruction of our greatest national sin. And he argues that the laws which grow out of a construction of the Constitution to uphold Slavery, are contrary to the highest of all laws, and the genius of our republican Government. Benjamin Lundy, Sir, is the man, under God, who has thus affected the heart of that celebrated individual.

Posterity should know, that their fathers held such men as are contemplated in the resolution now before this body, as men to be highly esteemed. Although they are held accursed by those who know them not, and who seek to impeach their motives, and to destroy their lives, yet the coming generation shall hallow their memories, and rise up to call them blessed.

Amos A. Phelps, of Massachusetts, said he wished to give his testimony to the general subject now before this Convention. He felt it to be one of the greatest importance—one closely identified with the progress of our cause. Names had been mentioned. He would allude to one worthy of remembrance, although not specially mentioned in this resolution. It was that of Charles B. Storrs, late President of the Western Reserve College. He presumed it was known to all present that President Storrs died at Braintree, Massachusetts. A short time before he died, he said he wished to sign his name to a paper containing a declaration of principles, about to be issued in Boston. While lying on his bed, he requested to have a pen placed in his hand, and the paper in question laid before him. It was done. He commenced tracing his name, and had written the first word, "Charles," when he discovered that two of the letters had been transposed. Letting the pen fall, and turning to his brother, standing by, he exclaimed, with the energy peculiar to him:—"I can write no more. Brother, do you finish my name. Those principles are eternal truths They cannot be shaken. I wish to give to them my dying testimony."

It is supposed that his departure from this world to a better was hastened by his exertions in delivering an Address of great energy in behalf of the poor slave, more than two hours long. * * * * *

To the conductors of the press, contemplated in this resolution, we are, as has been said, under great obligations. The press is indeed a mighty engine to control and remodel public opinion. Just so certain as the pulpit and the press temporize and waive, in the work of reform, the pulpit and the press have gone over to the service of Satan. They have become time servants of a corrupt and wicked public sentiment. If such a state of things continues much longer, our Institutions will have perished forever! We shall be as dead men. The pulpit must be brought to bear on the pulpit. The press must be brought to bear on the press. The power and application of what are termed "abstract" principles must be seen and felt.

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Robert Purvis, of Pennsylvania, said he was grateful to God for this day. He felt to pour out the speaking gratitude of his soul to the Convention, for the spirit they had manifested during the session, and especially during the pending of this resolution He most heartily concurred in such a vote, and had no doubt but that it would pass unanimously. The name of William Lloyd Garrison sounded sweet to his ear. It produced a vibration of feeling in his bosom, which words could but too feebly sound forth. It was a feeling of love, and hearty confidence, which none but a conscientious Abolitionist could know.

Three years ago, he had watched the progress of Mr Garrison with extreme solicitude. The nation was then sound asleep on this subject. The colonization scheme—that scheme of darkness and delusion—was then making its wide havoc among the persecuted people of color. It was the cholera to our ranks. But Garrison arose. His voice went up with a trumpet tone. The walls of Baltimore prison could not confine its thunders. The dampness of his cell did not repress the energy of his spirit. Free and unfettered as the air, his denunciations of tyranny rolled over the land. The Liberator speedily followed. Its pages flashed light and truth far and wide. Darkness and gloom fled before it. The deep, unbroken, tomblike silence of the Church gave way. The tocsin of righteous alarm was sounded. The voice of godlike liberty was heard above the clamor of the oppressors. The effect of these efforts is seen and felt this moment, in this interesting Convention. It is, indeed, a good thing to be here. My heart, Mr. President, is too full for my tongue. But whether I speak to them my feelings as they exist in my inmost soul or not, the friends of the colored American will be remembered. Yes, Sir, their exertions and memories will be cherished, when pyramids and monuments shall crumble. The flood of time, which is rapidly sweeping to destruction that refuge of lies, the American Colonization Society, is bearing on the advocates of our cause to a glorious and blessed immortality.

[The resolution passed unanimously. The committee of the whole then rose, and the Convention resumed its session.]

On the third day of the meeting, the following among other resolutions were adopted:

On motion of William Lloyd Garrison, seconded by Abraham L. Cox, it was

Resolved, That the cause of abolition eminently deserves the countenance and support of American women, in as much as one million of their colored sisters are pining in abject servitude,—as their example and influence operate measurably as laws to society—and as the exertions of the females of Great Britain have been signally instrumental in liberating eight hundred thousand slaves in the Colonies.

On motion of Nathaniel Southard, seconded by several members, it was

Resolved, That all the ladies of the land are respectfully and earnestly invited by this Convention, to form Anti-Slavery Societies in every State, county, and town, in the Union; and that we recommend them to publish tracts and addresses calculated to wake up a slumbering nation.

On motion of William Goodell, seconded by Charles W. Dennison, it was

Resolved, That this Convention recommend to the Executive Committee of the American Anti-Slavery Society, the adoption of suitable measures to collect information from all parts of the commercial world, respecting the best means of obtaining supplies for the consumption of our citizens of the *products of free labor* in substitution of those of slaves.

On motion of Ab'm. L. Cox, seconded by Arnold Buffum, it was

Resolved, That every citizen, and especially the benevolent and affluent of our land be called upon to contribute of their means, as God has given them ability, to the treasury of our Society, and that it be earnestly recommended to the members of this Convention, and to all others with whom they may have influence, to devote a certain portion of their income every month, to the purpose of meliorating the condition of the colored race.

On motion of Ab'm. L. Cox, seconded by William Goodell, it was

Resolved, That this Convention present their thanks to their female friends, for the deep interest they have manifested in the Anti-Slavery cause, during the prolonged session of this body.

On motion of Nathaniel Southard, seconded by Horace P. Wakefield, it was

Resolved, That we hail the establishment of Ladies Anti-Slavery Societies as the harbinger of a brighter day, and that we feel great confidence in the efficiency of their exertions, and that those ladies who have promptly come forward in this great work, are deserving the thanks of those who are ready to perish.

On motion of A. A. Phelps, seconded by David Thurston, of Maine, it was

Resolved, That in the opinion of this Convention those teachers of religion who fail to lift a warning voice against the oppressions that are done in this land, in the enslaving of one-sixth part of its population, do not declare the whole counsel of God, and fail in one important branch of their appropriate duties.

From the Baltimore Saturday Visitor.

DESPOTISM vs. LIBERTY.

ANOTHER OF TYRANNY'S DEATH STRUGGLES.

The identical issue essayed by the pro-slavery clique in the last session of the Legislature of Maryland, has been made in Virginia. It may be regarded as one of those struggles of tyranny, which foretell, if indeed they are not ushering in, the death of the horrific monster in one of the most forbidding of his multiplied forms. The paper which has been marked for victimization, in this instance, is the "Western Christian Advocate," a Methodist Episcopal organ, published in Cincinnati It seems that the Clagett-like upholders of Slavery in Parkersburgh, Virginia, are much disturbed that such a paper as the Advocate should be allowed to circulate among them. The Grand Jury of the Superior Court of Wood county have presented it as "an incendiary publication, printed with intent of advising, enticing, or persuading persons of color, within this Commonwealth *to make insurrection*," &c. A correspondent of the paper says Judge McComas, in charging the Jury, made what he considered a Scriptural argument in favor of the *divine* right of Slavery.

It appears that the Judge is a Methodist, that the Sheriff is a Methodist, and that the Prosecuting Attorney, as is too often the case with men holding that responsible station, is a man destitute of moral character. The Western Christian Advocate, it seems, never has assumed anything like an abolition position; yet, from the dictation of a despotic Judge, and the threats and abuse of an unprincipled Attorney, it is reported as an "incendiary publication!"

The character of the Court at which this was done, may be understood from the remarks of the Parkersburgh correspondent of the Advocate. We need not be surprised at any outrage, however daring and high-handed, from such a tribunal as that described. The writer, in speaking of the Prosecuting Attorney, who was so zealous to have the Advocate suppressed, says:

"He was the chosen and willing 'agitator' of the mob which banished Mr. Dillon—the volunteer candidate for the captaincy of the executive committee of that 'unlawful assembly'—the very master spirit of that disgraceful day—who, at almost every court, quarrels or fights with some person, and sometimes all these things during the same term,—had two public quarrels the same week of the session of the Grand Jury; and in one of these assaulted a gentleman in open court—a scene witnessed, I am informed, by four of the Grand Jury, and, preceding their adjournment, with the knowledge of all of them.—Yet this man, General John J. Jackson, the most combustible material which could be thrown into society, is suffered to run at large unchained, unguarded, unmolested, none daring, for any of these high misdemeanors, to indict, arrest, or fine *him*. The same Grand Jury which passed over his offences, condemned the Western Christian Advocate!

"A member of the Methodist Episcopal Church South, a lawyer, appeared before the same Grand Jury, unbidden, uncalled, and unsworn, to utter a *suspicion* that the Rev. John Stewart, our presiding elder, had circulated a book *suspected* to be an incendiary, abolition publication. The persons suspected to have received the suspected book, were sent for as witnesses and examined, but they 'knew nothing of the matter,' never received any kind of book or writing from Rev. John Stewart, nor did they know any person that had.'

"The jury, so jealous in such a case, *voted down the motion to call and examine witnesses in the case of certain gamblers complained of before them!* 'Tell it not in Gath! Publish it not in the streets of Askelon!'

The act of the 23d of March, 1836, which was passed for the suppression of incendiary publications, provides "that any member of an abolition society, or agent of such society, who shall come into this State, and shall here maintain, by speaking or writing, that the owners of slaves have no right in the same, or advocate, or advise the abolition of Slavery, shall be deemed guilty of a high misdemeanor, and fined in a sum not less than fifty, nor more than two hundred dollars."

The second section makes it a felonious offence to write or print any book, pamphlet, or other writing, with intent of advising, or inticing persons of color within this Commonwealth to rebel, or denying the right of masters to property in their slaves, and inculcating the duty of resistance to such right, or shall, with intent to aid the persons aforesaid, knowingly to circulate, or cause to be circulated, any such book, pamphlet, or other writing, and shall, if a slave or other colored person, be punished with stripes not exceeding thirty-nine, and transported and sold beyond the limits of the United States, and if a free white person, be punished by imprisonment in the penitentiary for a term of not less than two, nor more than five years.

Communications.

Letter from Charles Thompson.

POUGHKEEPSIE, May 4th, 1846.

MR. EDITOR—SIR:—Your strictures on my former communication have induced me to offer, with your "permission," some farther thoughts on the same subject. Our controversy, for I speak the opinions of thousands, is with the principles, measures, and consequent position of the American Society; and with you only as a member and endorser of the same. The path of duty is a straight path. We start from the same point, viz: "that Slavery is a sin, and must be abolished," but arrive at different conclusions as to what is duty in the detail. To find where the deviation from the right begins, and who makes it, is our only object. You tell us we are to do right, come what may. About this we have no dispute. The question is, where is the right? I find a mistake in my former communication, to which you so sneeringly reply. I ought to have said, (and if not implied in the manuscript, the mistake is mine,) that if your theory is correct, we are bound to do, through the Government, that which as individuals our consciences would condemn. The fact is, we no more believe in your views of responsibility through the Government, than we do that the child, in obeying the lawful commands of a parent, is guilty of theft, if the parent commits it. We hold, that next to our obedience to the Supreme Governor are our obligations to the civil Government; that this obligation is not of ourselves; but is inherent in every community, and no individual can alienate himself from it and remain with them; nor has he the right to demand that this Government shall violate the consciences of the majority in order to conform to his standard as to what a Government ought to do. Hence, the paying of a tax is our duty, the use made of it is another affair. So of voting. It is our duty to vote right, for the purpose of restraining and reforming the Government. The perversion of its use to a wicked purpose is no more our act, than the paying of an honest debt to a neighbor, knowing that he will purchase a slave with the money, makes us guilty of slave-dealing. Our vote is virtually a protest against Slavery, and if it could have its legitimate and desired effect, would speedily separate the Government from it; but if the majority are too many for us we must submit. The sin does not lie at our door, but at that of the Government, and of the majority that sustains her in her wicked deeds. But this obligation to the Government for which we contend, you strenuously deny, and tell us that it is no more binding than our connection with a church, a temperance society, or a railroad company; that we may unite with them or not, as duty shall seem to dictate.* Well, for argument's sake, so be it. What, then, on your theory, is our duty in regard to these? Why, if they are wicked, we must separate entirely from them, or we are partakers with them of their deeds. Take, for instance, a pro-slavery church. We may refuse to give our money for her support, or to vote in her meetings of business, and may protest in every form and manner against her pro-slavery acts and spirit; yes, and even separate ourselves from her in every particular except that of admitting to our pulpits and communion those of her members whom we believe to be Christians, yet in your category we are numbered amongst the "brotherhood of thieves," while you, professing to hold the same voluntary relations to the Government that we do to the Church, are as docile and submissive to all her acts and requirements, except in two or three particulars, as if she held the keys of purgatory, and yet you coolly wipe your mouth and proclaim to the world a no union with slaveholders, and tell us that you have separated yourselves from all participation in her wicked deeds. This is cert

Society could not work together—that the two could not "compound." I do. And I merely quoted M. W. Chapman to show him that she thought otherwise—that Liberty party being of course *in her view* pro-slavery, from the fact of its voting under the United States Constitution, and in addition, though it should cling to a pro-slavery Church, was *still* "*as good* a member" of the American Society as herself. She thinks they may co-operate and if H. W. G's. view of the appointment of *William Jackson*, as President of the State Anti-Slavery Society, be sound, when W. J. is so opposed to its action upon the voting question,—then he and M. W. C. agree *occasionally*.

Editor "G." makes some comment upon my former letter, and in reply, I only have to say, that touching the question of these "little items of news," there is but one opinion here, and that was *then* expressed.

Respectfully,
J. FULTON, Jr.

The Anti-Slavery Standard.

NEWYORK, THURSDAY, MAY 14, 1846.

The World's Convention.

The New England Conference (Wesleyan) at its last meeting, a few weeks since, passed the following resolutions:

Resolved, That we will commence a subscription toward raising three hundred dollars to send Orange Scott a delegate to the World's Convention, to be held in London, in August next. And if sufficient can be raised within the bounds of this Conference to send two delegates, we will send Jotham Horton as a delegate to accompany brother Scott.

Resolved, That the following lay brethren be requested to attend that Convention as our representatives, to wit: Seth Sprague, Jr. of Duxbury, William Blakemore, of Boston, Leonard Huntress, of Lowell, and Jasper Bement, of Ashfield.

Among the delegates appointed by the Synod of New-York and New Jersey, we find the names of the Rev Drs. Patton, Skinner, Mason, White, and Brinsmade, who, it is said, will attend the Convention. So far as these men have assumed any relation at all to the Anti-Slavery cause it has been one of hostility. No men despise the slave more than some of these do, and there is no influence so strong as theirs against which the slaves' friend has to contend. They do not even pretend to be hostile to Slavery, that the world knows of, excepting, perhaps, Dr. Patton, who it is said professes to be in favor of freedom *in the abstract*—when in England! But bring a slave in contact with these men, and let him pray them for aid for himself, or for his kindred at the South, and he will soon learn what manner of men they are.—A highly intelligent young man who has been held from his birth a slave till recently—he is now a Northern freeman—by a brother of one of these reverend divines, under peculiarly aggravating circumstances of injustice and even knavery, called on me some months since for advice in regard to his own case. Though the poor fellow's mother was a free woman when he was born, and he had thus been cheated out of the first twenty-five years of his life, still, for want of some *legal* proofs in the case, the law could not help him. He was asked why he did not apply to his master's brother—the reverend Doctor—tell him the story, of which it was presumed he was ignorant, and induce him to intercede for the sake of justice and humanity. The young man had lived for months in the Doctor's house, knew perfectly well his views of Slavery, and laughed at the notion of applying to him for protection or for any other advice than the text to Frederick Douglass's sermon—"Servants be obedient to your masters." And should this person now return to this city, there is probably no man in it whom he would so much dread to meet. It is fair to presume, either from their known hostility to the Anti-Slavery cause, or their no less expressive silence in regard to it, that the slave, as an individual, or in the mass, have the same reason to dread all these men, as the person referred to had to fear making his case known even to his master's brother.

The Emancipator states, on the authority of a letter from England, that the London Committee who called this Convention, have decided that no slaveholder shall be admitted as a delegate. As a mark of progress, and on the principle that a very small piece of a loaf—not a half, for we shall not get that here—is better than no bread, we are glad to hear this. We are glad of it, however, only as a proof of progress outside the Church, and which the Church fears, and not as an evidence that the Church herself has recuperative energy enough to arouse from her torpidity and stupidity. Public opinion in England is strong enough to sustain the Convention in such a position, and very likely the American delegates from the Northern States will quietly acquiesce in a decision, which will give them credit abroad, and do them no harm at home. It is not probable that any actual slaveholder—we mean in his own person—would ask for a seat in the Convention, which it is thus announced beforehand he cannot have. The Convention, therefore, will earn at a very cheap rate the credit with the world of being Anti-Slavery. But let the Committee, if they dare, decide that no ministers or members of any church that upholds Slavery by admitting slaveholders as members, shall have a seat in the Convention, and such a decision would mean something. But they dare not do it. They know full well that it would cut off almost the entire Church of the United States. It is manifestly unjust to deny admittance to the slaveholder, while the man who clasps his hand at home in loving fellowship, is received as a brother beloved. Most ridiculous inconsistency is it to refuse to esteem the slaveholder as a Christian, while he who breaks the bread and pours out the wine to him as emblems of the broken body and the blood of their Saviour, or who receives him into his pulpit as a brother clergyman, is embraced as a brother in Christ. Dr. Patton will perhaps receive an honored seat upon the platform of the Convention, but a parishioner of Dr. Patton's, who listens weekly to his "stated preaching of the Gospel," and receives communion from him monthly at the table of the Lord, and is a teacher in the Sunday school of the Doctor's society, but is nevertheless a slaveholder, would not be permitted to enter the door as a delegate.

It is in such a Convention that the Wesleyans are so desirous to be represented, and to which Orange Scott is so anxious to go. They congratulate themselves, no doubt, upon the fact that he will meet no slaveholders there. Dr. Winans would not be permitted to be present. But how is it with Dr. Winan's friends? The Methodist Episcopal Church *North* will be represented. And her delegates will as entirely represent the Methodist Episcopal Church *South* also.

The division in that body is a geographical division only. They are one in spirit and in fact—one in their contempt of humanity, and in the falsehood of their pretensions to vital Christianity, now as they were before any local division took place. Hear the Church South.

Its General Conference commenced its session at Petersburg, Virginia, on the 1st instant. The following significant card, which we find in the Petersburg Intelligencer, was read at an informal meeting of the Conference. It shows very clearly the relation which the two churches sustain towards each other:

A CARD.

The *leading* papers of the Methodist Episcopal Church *North*, having, with clamorous iteration, denounced the Southern organization as a *Secession*, and vilified those engaged in effecting that organization, as ambitious agitators; who, to secure their own personal aggrandizement, and the triumph of *pro-slavery* principles, did not hesitate to disrupt the Church, and to put to hazard the safety of the National Union, it was natural to suppose that, if these representations at all expressed the sentiments of the Northern Methodist Episcopal Church, those who were, in any manner, concerned in achieving the Southern organization, and especially those who, from their position, were most prominent in it, would have little to expect from the hospitality of either preachers or members of the Northern Church, and much less from their Christian fellowship. It is true, that we had not believed that the unkind representations, before referred to, were, by any means, just indices to the estimation in which the Southern organization and its promoters were held, by the ministers and members of the Northern Methodist Episcopal Church in general; and, we were very much gratified to find, from the cordial manner in which we were received to the hospitalities of those belonging to the Northern Church, and, especially, from the readiness and even urgency with which we were invited, and even pressed into their pulpits, that our judgment of the fellowship and brotherly kindness, with which we were regarded by our brethren of the Northern Church, was no more than simple justice to them. We rejoice that in Wheeling, in Pittsburgh, in Philadelphia, in Newark, in New-York, and especially in Baltimore, and in Washington city, we were received and treated as *brethren beloved*; notwithstanding all the efforts, so industriously made, to excite abhorrence against us, as men who had sacrificed the unity of the Church to purposes of personal ambition, and to establish a *pro slavery* Methodist Episcopal Church. Nor is it the least of our gratifications, that, in the places mentioned, the right hand of *fellowship* was as freely tendered to us by those who were known to be decided in their Northern adherence as by those who had been considered favorable to the course pursued by their Southern brethren. We had believed ourselves compelled, by the circumstances in which we were placed by General Conference-action, to withdraw ourselves from under the jurisdiction of the authority which had placed us in those circumstances: but, it has ever been our fervent desire that "brotherly love" should "continue" among all, North and South, who, holding the same doctrines, governed by the same moral discipline, and united by the same ecclesiastical peculiarities, should be considered as members of the same family, though separated by local peculiarities into independent households. The unqualified kindness and fellowship which we experienced, from our brethren of the Northern jurisdiction, in the above named towns and cities, bring in such sweet harmony with these wishes and convictions cherished by ourselves, we could not but feel, and we are strongly impelled to express the high gratification afforded us. And, we trust that, whatever influence has been, or may hereafter be exerted to produce so deplorable a state of things, the time will never come when members or ministers of the Methodist Episcopal Church *North* will not be cordially recognized and cherished by those of the Methodist Episcopal Church *South*; or the members or ministers of the Methodist Episcopal Church *South* be shut out from the affections and fellowship of those of the Methodist Episcopal Church *North*; but, that all of the Methodist family, whether North or South, will ever cultivate and exhibit before the world that brotherly kindness and reciprocal confidence, which spring from *community* of feeling, aim, and end, be the peculiarities of their circumstances and local institutions however different.

Signed by order and in behalf of the Southern Delegates.

WILLIAM WINANS,
A. L. P. GREEN,
F. E. PITTS.

PETERSBURG, Va. 4th May, 1846.

Will the True Wesleyan please copy this card, and inform its readers that though "brothers" Winans, Green, and Pitts will not go to the World's Convention, the men from whom they "experienced such unqualified kindness and fellowship" will; and that among these "brother" Scott is to take his seat with them, as a representative of the Methodist Church of America?—G.

War!

It has come at last. The determination of the slave-power to provoke Mexico to a contest by the invasion of her territory, has at length met with the success they have so ardently labored for. To conquer Mexico is a part of the Annexation iniquity, until our overseers will not be satisfied till they have added Mexico to their Southern border. The *area of Slavery must be enlarged*. That is the policy of our Government, and he will prove no false prophet who judges of its probable course by that rule. Probably millions of money must be sunk, though that is of comparatively little consequence, and thousands of lives must be sacrificed by war, and the diseases of the climate, ere we see the end of this matter. We may well blush, and tremble for our country, when we trace the steps by which we have been led to our present position. The only gleam of sunshine is the hope, that our braggart and wicked nation may be made to see their folly and their crime, by reverses at the outset. The army is in a most critical position, and it would not be at all surprising if it were cut to pieces. Surrounded by miles of swamp, no other place of encampment within thirty miles of where they now are, cut off from all possibility of succor for many days, should the Mexicans strike now, while they have the chance, they may teach their powerful enemy a lesson which may be of service.

We have given up much of our editorial space to the news from the seat of war, as it is most important and interesting. We wish that our readers shall see precisely how the two armies came into collision, upon soil which Mexico claims as part of her territory.

Reply to Correspondents.

James Fulton, Jr. may be assured that "editor 'G.'" learns with irrepressible grief that he is under the ban of "here." He comforts himself, however, with the recollection that there is still a small part of creation left, and a few good people in it, outside of Ereildoun.

Mr. Thompson, of Poughkeepsie, mistakes us altogether if he thinks we meant to sneer at his last article. We saw nothing in it that needed reply specially, nor do we in that in this week's paper, but we are not inclined therefore to treat him with any want of respect. We wish, however, to say a word or two on one or two points in this last article.

He no more believes we are responsible for the acts of the Government than the child is of the theft of its father. But suppose the father commits the theft at the child's request—is the child then responsible?

But how, if we are not responsible for the Government—the Government being, remember, the action of the people through their representatives—can our duty to obey it be only second to the Supreme Governor? Can there be a duty without a responsibility? Or are we oxen and mules, simply to do as we are bid without exercising our reason, or incurring responsibility? If simple obedience is our duty, and if the Government bids me go to Poughkeepsie, and cut Mr. Thompson's throat, and take his farm,—what do you say, neighbor, is *that* my duty?

But this duty you acknowledge *is second* to our duty to the Supreme Governor. Enough; that is all we ask of you. If voting under a given form of Government is contrary to God's laws, then we should not vote; for it is not an immutable principle that we must vote; but it is an immutable principle that we must not do wrong.

It is right to pay your honest debts let your neighbor do as he pleases with the money, for there your responsibility ceases—he does not use the money in your behalf. But in our representative Government, the acts of the Government are yours, if you are a part of the Government. If you gave your neighbor money for the very purpose of buying slaves, would you not be responsible for the purchase?

If you have abandoned your pro-slavery Church, so far that your connection with her now is an entirely innocent one, and you grant that our secession from the pro-slavery State is precisely similar, what more, in the name of consistency do you want of us? Your illustration is an unfortunate one for your argument, when you go on immediately afterward to show that we would be "consummate hypocrites," and "guilty of a grossly immoral act, in voluntarily giving our money" for the support of Slavery, when that was unquestionably a purpose of the Government. Do you not see, friend, that you have yielded your whole ground here? You acknowledge that there are circumstances when it would be our duty, in spite of your theory above, to refuse obedience to the Government. It is precisely because we do not choose to be consummate hypocrites, and guilty of gross immorality, that we refuse to take an oath which is wrong in itself, and which we do not mean to keep. When we are bid, like Daniel, and the martyrs you refer to, to do that which we believe to be wrong, you may charge us with inconsistency if we flinch from our principles. It is you who condemn Daniel, and all men who have ever suffered for disobedience, by your theory that we are bound to obey the Government, and that whatever it may do, the responsibility in no wise belongs to us.

Are you answered?

The Anniversary.

The Society convened, according to appointment, at the Tabernacle, on Tuesday morning. That spacious building rarely admits a larger audience than assembled on this occasion. The body of the house, even to the aisles, was crowded and the galleries were well filled. Mr. Garrison, of course, presided. Some portions of the Annual Report of the Executive Committee were read by Mr. Quincy. The Report of the Treasurer, by which it appears that the Society is out of debt, and a balance of six hundred dollars left in the Treasury, was read by Mr. Jackson. S. H. Gay read a portion of a letter from Mr. Giddings, expressive of his deep interest in the cause of the slave, his high respect for those engaged in the Anti-Slavery movement, and his regret that he could not be present at the meeting; he read also a noble letter from David Lee Child, of Northampton, to the Executive Committee, which was responded to by the members of the Society with much enthusiasm, and received with great gratification. Charles C. Burleigh, William Lloyd Garrison, Parker Pillsbury, and Abby Kelley Foster, successively addressed the meeting, and all made speeches worthy of the time and themselves. Much regret was felt at the absence of Wendell Phillips, and C. L. Remond, both of whom were prevented from attending by illness; but those who do not know these persons would hardly feel the want of their presence, for when was eloquence wanting in an Anti-Slavery meeting? On the whole, we have never attended an annual meeting of the American Society when we have been more gratified at its character, at the appearance of the people assembled, and the impression evidently made upon them. It at last, however, terminated abruptly, at the discovery of FIRE. Some malicious person, perhaps the same who attempted to burn us out last year at the office, were determined this year to repeat the experiment on a larger scale. A closet under the stage, filled with combustible matter, was fired, but luckily it was discovered before it had made much headway, by the smoke appearing through a crevice in the seat; had the lucky discovery not been made the moment it was, the consequences upon a large and panic-struck crowd, might have been frightful.

A full report of the meetings will be given next week.

Charles T. Torrey.

Letters were received in this city on Monday morning announcing Mr. Torrey's death. He died on Saturday last, at three o'clock, P. M. and his remains were immediately to be sent to Massachusetts for interment.

A correspondent in Baltimore writes to a gentleman in this city, May 9th, P. M.:

"Our beloved Torrey departed this life at three o'clock this afternoon. Mr. S. was absent from the city, and I have therefore learned none of the particulars of his death. He visited him twice yesterday, and found him peaceful and happy. There is now no more that his enemies can do. Happy deliverance!"

Another gentleman writing to the same, the day before, says:

I have just come from the bedside of our friend Torrey: he is almost gone. He had a hemmorrhage last night, and threw up half a gill of blood. He is very weak now, but knew me, and spoke of his death in view with faith and resignation. He spoke also of the kindness of Jesus, in making "sick and in prison" the climax of his specifications when he noticed the positions in which his disciples might administer to his wants. "He may have thought of *me*," said he.

So ends this tragedy. The items in the account against Slavery grow heavier and come faster. A reckoning will be the sooner demanded. As long as Maryland has a history, the name of Torrey will be found upon its page—and a black page will it be, and growing blacker and blacker as time grows older.

Congress—War Message! and War declared!

Mr. Polk has sent a war message to the House. He asserts that *a state of war exists*, and recommends that a war be recognized by Congress. Congress has responded. The President is authorized to receive the services of fifty thousand volunteers, for twelve months, or to the end of the war, and TEN MILLIONS OF DOLLARS are appropriated to defray the expenses of the war. He is authorized also to complete all the armed vessels now authorized by law; to purchase or charter merchant vessels and steamboats to be converted into public armed vessels, in such numbers as are necessary to protect the seaboard and harbors, or general defence.

Western New-York Anti-Slavery Society.

It will be seen by reference to our column of notices, that the faithful friends connected with this auxiliary purpose to devote Christmas and New-Year's week next, to the service of the cause through means of a Fair. We call on all our friends on the Atlantic border to do their part towards improving the opportunity it offers for the service of the slave, by sending in good season to Rochester, care of Henry Bosh, collections of ornamental and useful articles. We know not the particular demands of the Rochester market, but venture to recommend the preparation of articles of ladies' dress, of the newest fashions, collars, cuffs, purses, reticules, &c. on the part of friends in the Atlantic cities. If the friends in Western New-York will communicate to us their ideas of the demand, much may be done to create the supply.

No funds raised for the Western New-York operations will be wasted in unprincipled political squabbles as to which of three parties, all under oath of allegiance to the same Constitution with the slaveholder, it is best for an Abolitionist to sustain. All will be expended in raising the tone of public moral sentiment, so that men of all parties shall be aroused to the performance of duty.

All contributions of money or articles left at the office of the American Anti-Slavery Society, will be carefully forwarded.—c.

This Week's Paper.

FOURTH PAGE.—*Poetry*: To the Hutchinson Family; A Washington War Cry. *Miscellany*: Interests of Great Britain and America; A Scene of Horror; Christian Slaveholders Abroad; The Dead Letter Office.

FIRST PAGE.—*Pro-Slavery*: The St. Charles' Abolitionists; Abolitionism as viewed by an impartial Northerner. *Selections*: What Does it Mean?—Mr. and Mrs. Foster; The Slave Pauline—Capital Punishment—Negro Slaves and Ourang Outangs—Slavery and Civilization; Ethiopian Serenaders—St. James' Theatre; The Barque Pons, Slaver; Letter from J. W. C. Pennington; West Indies; Address to the Yearly Meeting of London.

GENERAL INTELLIGENCE.

Foreign.

From the Galveston News of the 24th.

Later from the Army of Occupation.

The schooner L. M. Hitchcock, Capt. Wright, arrived yesterday morning, having left Brazos St. Iago, last Sunday. We are indebted for the following information to Col. March, who came on board the Hitchcock, having left the camp of Gen. Taylor on the 15th instant.

Our former intelligence by the Hitchcock, in regard to the movement of the army to a position three or four miles below Matamoras, was materially incorrect. On the morning of the 10th ultimo, when Gen. Taylor found himself exposed to the enemy's fire, with his right and left unprotected in consequence of the peculiar bends of the river, he ordered one division of his army to take a position in the bend above and the bend below the town, while with the main army he maintained his first position, where he still remains. Gen. Taylor has used all diligence to strengthen his position by throwing up breastworks, by entrenchments, fortifications, &c.; and the Mexican General, Ampudia, has been equally industrious in fortifying the town defensively, keeping his soldiers employed, night and day.

Gen. Taylor's heavy ordnance of eighteen-pounders are said to be situated within point-blank shot of Gen. Ampudia's house, in the middle of the city, at a distance of 300 yards. Thus the two armies have been situated for upwards of two weeks up to our present dates, neither having committed any positive act of hostility upon the other. On the 10th instant, Col. Cross, Commissary-General of the army, rode out by himself about 10 o'clock in the morning, to the house of a German, about two miles from the army, where (as was afterward ascertained) he was taken prisoner by a party of Mexican Rancheros. As soon as he was missing, Gen. Taylor sent a detachment of men, who scoured the country in search of him, but to no purpose.

Two or three days after, Capt. May, of the 2d Dragoons, took a runaway negro in the neighborhood of the same place where Col. Cross was captured; and from this negro the above information of the taking of Col. Cross was obtained. Immediately after, Gen. Taylor sent a messenger to the Mexican General, requesting information whether Col. Cross was a prisoner with him or not. The next day Gen. Ampudia sent several officers to the American camp, with the answer that they knew nothing of Col. Cross, but that they had made Lieut. Deas a prisoner.

This officer, it appears, had previously crossed the river (but without orders) in search of Col. Cross, (who was his particular friend,) and had fallen into the hands of the Mexicans. Much uncertainty and many surmises prevailed in regard to the fate of Col. Cross. But the more probable opinion appears to be that his capture was unauthorized by, and unknown to Ampudia; and it is to be feared that he has been murdered by the party by whom he was taken, and his horse, money, and clothing divided among them.

On the 14th, Gen. Ampudia sent a formal notice to Gen. Taylor, ordering him to leave his present position within 24 hours, and to evacuate the whole territory west of the Nueces, or that his refusal would be considered a declaration of war. Gen. Taylor immediately returned for answer that his orders were to maintain his position on the east bank of the river, and that he should do so, especially as the roads were muddy, and it was unpleasant retreating at this season. Shortly after the reception of this answer, the Mexican army partially withdrew from the town, and a portion of the troops disappeared from the west bank of the river.

Thus closes the last act of the drama as far as reported, that has yet been performed. This movement of the enemy is quite as inexplicable to Gen. Taylor as to everybody else. Col. March informs us that a report has been put in circulation that the threatened hostilities are only suspended till the 1st of June, then to be renewed, we suppose, with redoubled energy, and still more slaughter.

Gen. Taylor is prosecuting the fortifications at Point Isabel with steady perseverance.

Before he returned the above answer to Ampudia, he ordered the blockade of Matamoras, and directed the commanders of the Flirt and Lawrence to enforce it strictly, which was accordingly done. A vessel with a cargo of flour, having been waiting some time for a fair wind to enter the port, was the first to suffer from this measure, and was compelled to leave the market, where flour is now worth $40 per bbl.

From the Galveston News of the 24th.

The Telegraph, Capt. Auld, arrived last night from the Brazos St. Iago, and four days later from the Army of Occupation. This steamship left Brazos St. Iago at 10 o'clock, A. M. day before yesterday, being only twenty-eight hours out. The Captain has kindly furnished us with some memoranda, stating that on the 19th instant, Lieut. Porter of the 4th Regiment, (son of the late Commodore Porter) being out with a fatigue party of ten men, (some of them wearing uniform,) were fired upon when within a few miles of the camp.

Lieut. Porter and three of his men were killed, in the attack, the rest of the party escaping, returned to the camp next day. It is stated that the guns of the Americans were wet, and wouldn't fire. We see no explanation given why this party of soldiers should be ranging about the country with *guns that would not fire*.

Lieut. Van Ness informs us that nothing farther had been heard of Col. Cross up to the 19th, but that the general opinion is that he is still a prisoner, though not at Matamoros.

About fifty of the American army have deserted, and swam the river for the Mexican camp, but a number of them were shot as deserters while in the water. The whole number of American troops is estimated at between two and three thousand, and they are said to be in excellent discipline, and eager for an engagement with the enemy. Ampudia's forces at between three and four thousand. It is rumored that Arista is about to supersede Ampudia in the command.

From the New-York Tribune.

The Crossing the Rio Grande by two thousand Mexicans *Confirmed—Lieutenant Cairn and thirteen men killed—Captain Hardee and forty-six men taken prisoners—General Taylor's Camp surrounded—His Call upon the Governors of Texas, Louisiana, &c. for eight thousand Troops.*

By the arrival at New Orleans, on the morning of the 2d instant, of the steamship Galveston, the papers of that city were furnished with the following highly important intelligence, confirming the news received the previous day, and giving farther interesting particulars of the condition of the American and Mexican forces on the Rio Grande.

We learn from the New Orleans Delta, Extra, that on Friday, May 1st, at 11 o'clock, the Galveston fell in with the steam schooner Augusta, Captain Gillett, from the Brazos St. Iago, boarded her, and brought to New Orleans Col. Duane, bearer of important dispatches from Gen. Taylor, and a requisition for troops.

From the Galveston News, Extra, April 30, 1846.

On Thursday morning, 23d ultimo, a Mexican came into General Taylor's camp and reported two thousand Mexicans crossing the river some twenty miles above. The same afternoon Captains Hardee and Thornton were sent with two companies of cavalry, sixty-three men in all, to reconnoitre. On Friday morning they fell into an ambush of the enemy, when Lieutenant Cairn and thirteen men were killed, Captain Thornton missing, and Captain Hardee and forty-six men prisoners. On Saturday afternoon the Mexicans sent in a wounded man, who made the above report. These Mexicans, it is stated, were commanded by Canales and Carabajal. After the fight, the Mexicans on this side of the river were largely reinforced, and have surrounded Gen. Taylor's camp, cutting off all communication with Point Isabel, at which place is the train and all of the stores belonging to the army—Gen. Taylor not having on hand over ten days' provisions. There are at Point Isabel ninety artillerymen, twenty dragoons, about two hundred and fifty teamsters, and about one hundred and fifty citizens and laborers; and the entrenchment not half finished.

The steamer Monmouth landed Mr. Catlett on the night of the 28th ultimo at Port Tobacco, with dispatches from Gen. Taylor, calling on Governor Henderson for forty companies of Riflemen, sixty men each, twenty of the companies to be mounted men to rendezvous at Corpus Christi, when they will be mustered into service, and supplied with provisions; the foot companies will rendezvous at Galveston, where transportation will be furnished.

The steamer Augusta was to have left the Brazos St. Iago, on Monday night for New-Orleans with Gen. Taylor's call on the Governors of Louisiana, Mississippi, and Alabama, for eight thousand troops. Should immediate relief not be sent to Point Isabel, it will most probably fall into the power of the enemy, with all the army stores; and the destruction of the whole army may follow.

Gen. Taylor's works in front of Matamoros would be completed on the morning of the 28th, at which time it was expected the fire would be opened on the city.—Troops should not await the call of the Governor, as it will be a week before it can reach this place, but hurry to the relief of Point Isabel, as, by saving that place only, will we have it in our power to render the army timely assistance. Texans! you have now at last a glorious opportunity of retaliating on these perfidious Mexicans the many injuries they have done you, and of carrying that war into the heart of their own country, the cruelties of which they have so often made you feel.

We are indebted for the above to Mr. Benj. S. Grayson, who has just returned by the Monmouth. He informs us that Capt. Catlett left the army on Sunday night, with a Mexican guide, and passing down the river reached Point Isabel on Monday morning with Gen. Taylor's dispatches to the Governor of Texas. The Monmouth was unable to leave until Monday night, in consequence of having to discharge, and take in provisions to be sent into Corpus Christi for the volunteers as fast as they arrive. These were left at St. Joseph's where the White Wing is now taking them to their destination.

Gen. Memucan Hunt will leave Galveston late this evening by way of Velasco and Victoria, to rendezvous at Corpus Christi, preparatory to marching for the relief of Gen. Taylor.

The Governor of Louisiana has issued his requisition for two thousand five hundred volunteers, and they were all ready in the streets, on the morning of the 2d, actively preparing for departing. They expected to leave the next day. The Louisiana Legislature has appropriated one hundred thousand dollars for the service. The city of New Orleans was in a great state of excitement—drums and flags, parading through the streets calling for volunteers.

LOUISIANA HOUSE OF REPRESENTATIVES, SATURDAY, MAY 2.—Mr. Moise, immediately on the roll being called over, moved to dispense with the reading of the journal, and, with leave of the House, presented a bill to provide for the raising of four regiments of volunteers. The bill provides that an appropriation of $100,000 shall be made forthwith for the purpose of equipping said volunteer regiments, to consist of artillery, cavalry and infantry, and that the said appropriation be paid out in such sums as the Governor may think fit. Mr. Moise said, in presenting the bill, that it was unnecessary to make a single observation. The circumstances of the moment warranted the step. It was no time for talking—it was a time to act. The bill was immediately read a first time, passed through a Committee of the Whole, Mr. Farrar in the chair, and was adopted with acclamation. The committee rose and reported the bill to the House, where it was read a third time by its title, and passed with repeated acclamation. The House then adjourned.

IN THE SENATE.—The above bill was transmitted immediately to the Senate, where it went through its several readings, and was passed unanimously.

A joint resolution was presented by Mr. Parham, which was also adopted unanimously:

Resolved, That this Legislature is willing to meet such appropriations as the Governor of Louisiana may deem necessary for our national defences and our national honor.

The above resolution was sent to the House and unanimously concurred in.

Gen. Taylor, it is said in Washington, was doubtless deceived by Gen. Ampudia, in order to get his forces over the Rio Grande, and to take position, without resistance, in the chaparra, (a wood composed principally of prickly pear, and almost impassable,) between him and the depot of provisions.

The deception consisted in forewarning Gen. Taylor against "robbers and marauders" that infested his vicinity, in order to lull him into security and to throw him off his guard—to make him in fact, believe there would be no fighting, so that, in the mean time, the Mexicans might take position on the American side of the Rio Grande.

This had the double effect upon Gen. Taylor, of lulling him into security, and of preventing his sending out scouts and scouting parties to watch the Mexicans, for fear they would be cut off in detail by these robbers, and marauders as Lieut. Porter's party was.

Such is the opinion Gen. Worth is reported to have advanced to Gen. R. Jones, in Washington.

Methodist Episcopal Church.—The Methodist society of Warrenton, Va. have unanimously protested against the decision of the Baltimore Conference, to remain under the jurisdiction of the Northern Church. They announce their determination to "adhere South," believing that their future peace and prosperity require it, and wish to transfer the circuit to the Virginia Conference, in accordance with the terms of separation.—*Boston Courier*

ACKNOWLEDGMENTS.

For the Standard—from April 1, to May 1. 1846.

Thomas W. Thorndyke, Weare, N H.	$2 00
S. Philbrick, Brookline, Mass.	4 00
James M. Robbins, Milton, Mass.	2 00
George Brinley, Sen. Hartford, Ct.	2 00
Gideon Blexsome, Green Plains, Ohio.	5 00
Stephen Bigelow, Fisherville, N. H.	2 00
Charles L. Fisk, Chaplin, Ct.	2 00
O. Brierly, Cherry Valley, Mass.	4 00
John Brown, E. Greenwich, R. I.	2 00
Catherine Cornell, " "	4 00
Mrs. Samual May, Boston, Mass.	2 00
Samuel E. Sewell, " "	4 00
Mrs. A. Kennedy, Norwich, Ct.	6 00
B P. Foster, Flint, Mich.	2 00
Henry King, N. Chester, Mass.	2 00
Oliver Dorfee, Palmyra, N. Y.	3 50
Wm. Hadwin, Nantucket, Mass.	3 00
John P. Plunk, Herkimer, N. Y.	2 00
Marcus Spring, Brooklyn, L. I.	75
Joel Hodgson, Wilmington, Ohio.	5 00
Aaron Piere, Westerly, R. I.	2 00
CharlesPerrey, " "	2 00
Henry Willis, Jericho, L. I.	4 00
Total amount.	$66 75

FRANCIS JACKSON, Treasurer.

NOTICES.

THE RURAL FAIR.

Fourth of July at Dedham.

This effort on behalf of the cause of Freedom in MASSACHUSETTS, will be made at the "TEMPERANCE GROVE," DEDHAM, on the 4th of July.

It is the purpose of the managers to spare no exertion to redeem that day for the *present* service of righteon principle, by making it a holyday on which the whole community may enjoy with them, the pleasure of a true festival of freedom in union with the higher satisfaction of duty fulfilled, by a simultaneous exertion to aid in carrying out the principles of our forefathers.

We have made comfortable arrangements for the exhibition, and sale of a rare and valuable collection of beautiful and useful articles, such as no other opportunity can present; with fruits, flowers, and refreshments of every kind; and propose to provide such accommodations as shall make this rural festival a most happy and inviting one to all the friends from the city and surrounding country.

The Massachusetts Society intend to celebrate the day at the same time and place. Addresses from the most devoted and eloquent friends of the cause, may be expected, with vocal and instrumental music from our musical friends. More particular announcements will be given hereafter.

MARIA WESTON CHAPMAN,
ELIZA LEE FOLLEN,
For the Managers.

WINDHAM COUNTY ANTI-SLAVERY SOCIETY.

The Windham County Anti-Slavery Society will hold a convention at Danielsonville, (West Killingly,) on Monday, the 18th of May, commencing at 10 o'clock, A. M. and continuing through the day. Charles L. Remond, of Salem, will be present, and address the meeting.

Remarks may be expected from others, as the meeting will be open to free discussion of questions pertaining to Anti Slavery. GEORGE SHARPE, *Pres.*

LUCIAN BURLEIGH, *Sec.*

WESTERN NEW-YORK ANTI-SLAVERY SOCIETY.

The Western New York Anti Slavery Society has held its Third Anniversary, and to awaken, to inform, and to inspire the American people with a true sense of the iniquity of Slavery existing in our country, and to endeavor to interest their sympathies in the cause of the poor slave, we make this appeal to an intelligent public; confidently hoping that the hearts of the people will yet be made to beat in unison with liberty, that their eyes will be opened to perceive the evil working of oppression, and their ears unstopped to hear the cries of the down-trodden; to send forth an earnest voice and an efficient deed in behalf of the *right*, to assist with heart, hand, and purse in the destruction of the vile temple of Slavery, and in the strength of their *moral resolves* to work out the salvation of the enslaved, and to hasten the coming of that glorious day when men shall be slaves and oppressors no more.

Now is the time for every lover of liberty to weave for himself a garland of gratitude in the heart of the slave; to stretch forth his hand and raise him to the level of humanity.

To strike from his limbs the fetters that bind,
And lift the dark pall, that envelops his mind.

To accomplish this end, it is necessary that lectures should be delivered, and books and papers on the subject circulated; therefore the Executive Committee of the Western New-York Anti-Slavery Society have engaged for a lecturer and general agent, WILLIAM W. BROWN, an eloquent and efficient laborer in the anti slavery field; one who has felt in his own person the evils of Slavery, and with the strong voice of experience can tell of its horrors. While thus engaged he is dependent for his sustenance on the aid of the philanthropist; we would, therefore, ask of you to contribute of your abundance to the support of those who are laboring in the cause of our suffering brethren of the South, and to ask your friends and neighbors to do the same, however small the sum may be, and the blessing of those "who have none to help them" will rest upon you.

You are also respectfully informed that the anti-slavery ladies of the city of Rochester have determined to sacrifice their time and means for the purpose of holding a fair on Christmas week of this year, and New Year's day of next year; the proceeds of which are to be applied for the spreading of anti-slavery truth, in the most judicious way, for the benefit of the slave.

Any assistance that can be rendered them in carrying out this plan, either in useful or ornamental work from the hands of ladies, agricultural produce from the industry and kind hearts of farmers, or specimens of mechanical ingenuity from those who work in wood, brass, iron, or any other material, will be thankfully received, and give evidence that there is "still flesh in man's obdurate heart that feels for fellow-man."

Donations of any kind may be placed in the hands of the general agent, WM. W. BROWN, or directed to HENRY BUSH, Treasurer, Rochester, N. Y., also, communications may be addressed to the same persons,

JOSEPH C. HATHAWAY, President.
SARAH A. BURTIS, Secretary.

ANNIVERSARY NOTICE.

The Ohio American Anti-Slavery Society will hold its Annual Meeting at New Garden, Columbiana County, commencing on the 17th of June, at 10 o'clock, A. M.

Arrangements are being made for the attendance of prominent advocates of the oppressed, not only of our own, but other States; the result of which, with other particulars, will be made known previous to the meeting.

From the increasing interest in this State, we anticipate a GENERAL RALLY. We also invite our friends of Western Pennsylvania, and Eastern Indiana to be with us on that occasion, and aid in devising efficient plans of operation for the coming year.

By order of the Executive Committee of the Ohio American Anti-Slavery Society. LOT HOLMES,
Rec. Secretary.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

The Board of Managers of the Massachusetts Anti-Slavery Society hereby give notice that the TWELFTH NEW ENGLAND ANTI-SLAVERY CONVENTION, will be held in Boston, on TUESDAY, the 26th of May, 1846, at 10 o'clock, A. M.; and will continue in session for three days. In performing this duty, the Board would urge upon its members, and friends, and the members, and friends of the American A. S Society, in all parts of New England, and the country, to assemble, in large numbers, for mutual counsel and encouragement, at this most important point in the history of our cause, and of our country. The triumphant supremacy of the slave power in the councils of the nation, consequent on the annexation of Texas; the dastardly submission of Massachusetts, and the other free States, to this revolutionary outrage; the guilty silence of the Church, in view of the accumulating horrors, and indefinite extension of Slavery; all demand prompt and vigorous measures on the part of those who believe, RESISTANCE TO TYRANTS, TO BE OBEDIENCE TO GOD. A prominent subject for consideration, will be the maturing, and adopting, of a system of combined, and extensive agitation for the DISSOLUTION OF THE EXISTING UNION OF THESE STATES, and the abrogation of the base, cruel, and wicked Constitution that now binds them together in a compact, alike fatal to the hopes of the slave, and to the rights of the nominally free. The great question of DISSOLUTION, as the only salvation of the country, will be fully discussed; its philosophy, and method set forth; its expediency, and necessity enforced. Let all come up prepared to unite in an emphatic utterance of their sense of this necessity, and in a firm determination to make a resolute, and united effort to hasten its accomplishment. "NO UNION WITH SLAVEHOLDERS!!!"

FRANCIS JACKSON, *Pres't.*

TO THE ABOLITIONISTS OF MASSACHUSETTS.

Dear Friends: At the late annual meeting of the Massachusetts Anti-Slavery Society, measures were adopted to sustain a number of able and devoted lecturers in this State, during the present year. One (Parker Pillsbury) is already in the field. Several others will soon enter. It is desirable so to arrange their labors in connection with other anti-slavery agencies, as to accomplish the greatest amount of good. Of these, the quarterly meetings of the county societies may be justly regarded as among the most efficient.

It is now propos

Poetry.

From the London Correspondent of the Boston Atlas.

TO THE HUTCHINSON FAMILY.

BY MARY HOWITT.

Band of young apostles,
Teaching love and truth,
Ye are come before us,
In your glorious youth;
Like a choir of angels,
Missioned from above,
To make our souls acknowledge
How beautiful is love!
Taint of earth I see not
In your clear eyes shine,
You to me resemble
Natures all divine;
Pure, seraphic creatures,
From some higher sphere,
Who, but for love and pity,
Neve had been here,
Who, but for human fellowship, had never shed a tear!

Band of young apostles!
Such to me ye seem,
As I list your singing,
In a rapturous dream;
Now, with choral voices,
Like to birds in May,
Warbling in tumultuous joy,
That Winter is away!
Now, like angels weeping
O'er a sinner's bier,
With their white wings folded,
And low voices clear;
Mourning for the sorrow,
Which sin has brought on earth;
Mourning that of pity,
Man has made such dearth;
Teaching to the callous world what a soul is worth!

Band of young apostles,
Teaching love and truth,
Onward go, high-missioned,
In your glorious youth!
Onward go, God's blessing
On your path alight:
Still lift your kindred voices,
As prophets of the Right!
Onward go, undaunted,
Heralds of that day
When all mankind are brothers,
And War has ceased to slay!
—We have seen and loved you!
We have pressed your hand;
We have blessed you, and we bless
In you your native land! [band!
Farewell! God's angel guide you, ye young and noble

From the London Punch.

A WASHINGTON WAR-CRY.

Raise high the shout of warfare!
E'en now proud England cowers,
As Washington upon her head
Scorn and saliva showers.
Soon the great Columbian Eagle
O'er ocean wide shall soar;
With cock-tail and mint-julep,
He's already half seas o'er.

Arise, arouse for Oregon!—
Prate not to us of *right!*
Sons of the Pilgrim fathers,
We take our stand on *Might.*
The favored race of Freedom
Are not the men to flinch
From the spread of sacred Slavery,
And the blessed law of Lynch.

'Tis not in down-trod England
As in this happy land,
Where each man whops his nigger,
And none may hold his hand;
Not as in out-worn Europe,—
Opinion here is free,
And no man dares to contradict
The sovereign mob's decree!

Democracy wants elbow-room
To put its branches forth;
Our South is cramped by Mexico,
By Canada our North.
Spread, Pioneers of Progress,
Your sway from shore to shore,
With unanswerable arguments,
And mounted rifle-corps.

With bowie-knives and bullets,
We'll enforce the rights of man;
In the holy name of Justice,
We'll take whate'er we can.
The South shall send her shaveholders,
To bid the world be free!
Pennsylvania her defaulters,
To teach it honesty!

Miscellany.

INTERESTS OF GREAT BRITAIN AND AMERICA.

We give below some extracts,—republished in the Boston Courier,—from a Lecture on the Common Interests of Great Britain and America, by W. J. Fox, of London. Mr. Fox has been, and we believe, is still, a clergyman. At any rate his lecture breathes a pure Christian spirit.

We observe that Mr. Fox gives Mr. Longfellow great credit for his labors against Slavery. To this we have no objection; but we maintain that as he receives credit for Anti-Slavery in some sections of country, and in some countries, so he must take also the discredit which belongs to him when he shrinks from the burden with which Anti-Slavery in other places loads his fame.

To return to the interests of England and America. The point on which angry passions are now excited on both sides is not something actual, but something future. Oregon, not as Oregon now is, but as Oregon is to be, some generations hence, or perhaps some centuries; a large country, in which there are yet but few inhabitants, and most of those scattered, though they appear to have formed an accumulation of wood huts, which they call a town, and have even fashioned to themselves a species of temporary government, a legislature—sadly imperfect, it is true, for there is no sovereign, no president, even, but a legislature and a chief justice, who sees the common laws—that is, with them, the laws of common sense and right—executed, as far as his limited power extends. Well, all which is not under the cultivation of this little colony, which originated, I believe, in the excursions of some missionaries, and in the occupation of our Hudson's Bay Company by their hunters, the territory is at present one great wild waste, traversed here and there by a few forlorn and wretched tribes of Indians, that seem to be dying out from the sterility of the land. It is to a place like this that we set up our conflicting rights, rights founded on such nonsensical pretexts as who first saw the shore—who first touched at it—how many miles this man or that man got up the river,—as if all this, in any court of common sense, could have anything to do with the matter. The plain fact seems to be, that, according to the conventionalities of national guidance in cases of discovery, our rights to this country are more strongly founded than those of the Americans. On the other hand, there are many points of dubiety; and it is to them, assuredly, much more important than it can be to us, because their people can get at it with much more ease than our's; and whosesoever the dominion be, it is a very plain case that the actual colonization will chiefly be from the inhabitants of some or other of the United States. Therefore, I think, as it is worth something to them, and nothing to us, the best thing we could do would either be to sell it them, or to give it them; and I am sure that either would not only be a much more rational, but a much more advantageous thing, than fighting for it. For the fee simple of it, in its present condition, is assuredly not worth the cost of a single campaign. I cannot imagine that any one here wants it, if it were put to them. We have no occasion for it for emigration; British emigrants never think of going there; there are no English people there. Even the Hudson's Bay Company employ the natives to track the beavers, whose fur forms their merchandise.—There is but one possible way in which it could be turned to account by this country: that is, supposing free trade to be entirely established here, the land, as the Duke of Richmond has repeatedly declared, would not be fit to live in, and he and other landowners will leave it. Now, Oregon is certainly a State in which they might still exist as pure agriculturalists, in which the agricultural mind might not be at all disturbed by the tergiversations of Sir Robert Peel, or by the obstinate agitations of Bright and Cobden. But, until they are ready to go to this place of refuge, until Goodwood is sold, and their chattels are packed up, I think we may abstain from entering into any warfare merely to secure them such an asylum, and hope that the American colonizers of the country will at least leave them some nook or corner where they may retire, to live in peace and quietness, in the full sense of their territorial possessions and their ducal dignities, which they will probably be at liberty to retain there, and can teach the remnants of the native savages to acknowledge and deal by reverently.

The common interest of Great Britain and the United States is peace. For are we not brethren in a more literal sense than is ordinarily to be applied to nations? Are we not the self-same Saxon race? Is not our blood in their veins, a kindred tide? Were not the pilgrim-fathers our own people, and some of the best of our country? And if they have had large accessions from Germany, still there is kindred also, with the advantage of another development of the same stock. We are streams flowing from the same fountain; we are branches from the same tree, with but one root. You may say that kindred among nations amounts to little; but if it be but little, it is something. There is a fraternity which the world cannot give us with the people of other races. We may feel for the negro, on hearing his appeal, with a response from our hearts—"Am I not a man and a brother?"—but you cannot set up the same affinity between the Briton and the negro as between the Briton and the American. France has much that responds to England in the tone and tendencies of her literature, and the manners of her inhabitants; but still they are a different people, and are pursuing a course in many respects so different from ours, as to diminish sympathy. There is something in this oneness of origin of the two nations. Our language is their language; many of its peculiarities—what we call "Yankeeisms"—are but the faithful preservations of our old English language, which they took over with them, and which still exist in different parts of this country as provincialisms. Everything proclaims us one with them, and that we were made for the purposes of common advancement, and not for those of mutual destruction.

This oneness of race, too, is kept up from time to time. They left us, not when the national character was in its infancy, not in our rude and unformed periods of history. There was no great emigration until the national intellect had been grandly developed, until the national character had been distinctly marked out, and strongly formed. They left us in consequence of the tendencies of that character.—Perhaps the emigrants in the middle of the seventeenth century were more entirely English for being emigrants. They went in the assertion of their individual freedom of thought; they went claiming liberty of conscience, though it was in a wilderness; they went with all the industrial tendencies and powers that have ever characterized the English people. They went because they were thorough, entirely, constitutionally English in their tendencies, in their faculties, and their wants. They went because England, under Stuart domination, was no England for them; and they made one for themselves—they carved a "New England" out of the wilderness on the other side of the broad Atlantic. Then, from that time to this, the union has been kept up by constant emigration. Our people go there still by tens and scores of thousands in a year. Who is there that has not friends and acquaintances in America? How many there are who have relatives, and even near relatives. A war with America! Why, it would be almost like a war between Middlesex and Lancashire; it would have all the characteristics of a civil warfare. Friends would be called upon to shed the blood of friends—relatives to contend with relatives. Their ships would be manned by those from whom our Government would claim the rights of British allegiance. There would be the same determined and bloody resistance, stimulated by the threat of military execution to be done upon them when taken, as there was in the last war with America. And the character of the whole contest would be more sanguinary and more horrible than we are accustomed to conceive of ordinary wars; it would be like a household martyrdom, or the perpetration of deeds of blood and outrage, by those who should be only ministering to one another's daily enjoyment and security.

The literature of the countries should teach us our unity, and should be a pledge against that alienation of feeling that ends in active warfare. Do we not learn to read in the same book? Do we not study the same lessons? Do we not imbibe the same facts from our philosophers, the same sentiments from our poets, the same precepts from our moralists? When the first emigrants left this country, the riches of our literature had already been blazoned to the world. They had been formed by the intellectual tendencies that made a Shakspeare and a Bacon; afterwards a Locke or a Milton. They went, retaining the emotions and aspirations which had been thus impressed upon them. They emigrated from Stuart tyranny; they did not emigrate from the intellectual beauties and glories of our own greatest and earliest writers, any more than they wanted to emigrate from the sunshine and the dews of heaven. They took their knowledge of these authors with them, as their best and dearest heritage; they bore them in their vessels across the ocean, bore them in their bosoms together with their Bibles, preserved and studied them in their wilderness; and to this day, they and we practice the same intellectual hero-worship, bend at the same shrines, listen to the same oracles. The writers who succeeded in this country were not alienated from them; Pope and Dryden, and Akenside and Newton, taught them as well as us; the lesson learned here was repeated there; even while the means of communication were much inferior to what they now are, still, this mental oneness was sustained on both sides the great ocean. They repudiated the British Parliament—but they still acknowledged the British Parnassus. They would not own the authority of our lawgivers—but they still bent before the majesty of our writers; still luxuriated in their works, and by them formed their own tastes and manners. Their souls were cast into those original moulds; and as we have advanced, so have they; enjoying the same degree of mental light, and participating in all the beauties that are made visible by that same intellectual sunshine. They have kept up their interest in our literature through all changes. Popularity here was popularity there. When Scott and Byron were bringing forth, with such matchless rapidity, their matchless works, the very proof-sheets found their way across the Atlantic before the entire volume. The works were republished there as quick as thought; in the course of a few hours, sometimes, they made their appearance, having been reprinted piecemeal in their different establishments; showing that there was a strong vibration in the heart of the country there to what was elicited from its mind here—that there was, in fact, a oneness. If it be said that they did this in defiance and despite of all copyright—we have our literary larcenies and piracies as well as they. If there be literary theft in one country, we can parallel it in the other. We are one in our piracies and our robberies, as well as one in our intellectual and moral attainments.

And this intellectual unity has not been mere participation on their side. They have contributed, as well as received. It was no dishonorable list of their writers which Wiley & Putnam, the American publishers in this metropolis, put forth a short time ago, when their nationality was wounded by certain imputations on their literature. They made out a catalogue that may well do credit to colonies which for only half a century have been an independent people. Our metaphysicians have learned from theirs. Godwin imbibed the great and leading principles of his *Political Justice* from the writings of Jonathan Edwards, the New-England controversialist, and the author of one of the best works the world has yet seen on the doctrine of philosophical necessity. Their Channing has supplied the milder tone of theology, and its peaceful and holier aspirations. Their Emerson has shown us American originality in composition. His essays smell of the pine forest; they have the freshness of their vast prairies. They make us feel that there is a peculiar tone of intellect for America, as well as for the mother country, and that with all its unity and likeness, there is still only a likeness, and not a perfect identity of feature. Their novelists, Brockden Brown, Irving, and Cooper, for a time ran the race of popularity here, and that successfully. Judge Cooper, and others have illustrated the principles of political economy with a clearness akin to that of our best and ablest writers on the matter.

And while there is intercommunication in literature, so there is in art. Every man of note here, in any department, is sure of a cordial reception there. Had Charles Dickens wandered over England as he wandered over America, he would have suffered no annoyance from the curiosity that seems sometimes to have inconvenienced him there, but which was really the homage of the Americans to the interest that he excited. He would not have had a reception almost rivalling that of Lafayette, who shared in achieving the deliverance and independence of those regions. He would have attracted much less attention here than if he were a lord, or a member of some royal family, or some slip of foreign despotism. We reverence petty kings and princes; we show an interest even in czars. America showed its interest in a man of letters; and if its curiosity was too intrusive, that curiosity arose simply out of the fact that here was a country whose entire population had appreciated his lively creations, had smiled at his humor, had realized his descriptions, had wept over the pathos of his tales, knew all his characters by heart, and hailed them as old acquaintances, and were alive to all the emotions that the human soul has excited in it by the delineation of childish simplicity, truth, intellect, and moral aspiration. How grand was the progress of our great actor through America. With what readiness did the popularity which he there enjoyed replace (and to our shame be it said) the losses of his dramatic speculations here.

This interchange, this intercommunication, this mutual appreciation, are amongst the ties that should hold the two countries together. We should show some such disposition in return. We do show a little of it. The manner in which the name of Bryant, the American poet, was received at Covent Garden Theatre, at one of the meetings of the Anti-Corn-Law League, and his appearance there enthusiastically greeted, was a pledge that we acknowledge this oneness. If they have our artists, we have theirs too, and we are glad to see them. The best Romeo ever seen on an English stage, or that I have ever seen on the London stage, is Miss Cushman, the American. And great as may be the heights to which musical science has attained in this country, profound as may be the acquaintance with it in many quarters, and correct and pure as may be the taste that is cherished here, I am very sure there are many of our vocalists that would be very much the better for not being such mere musical machines, for having a little more perception of the meaning, the spirit, the tendency, and the sentiment of the words, which they often enunciate as if they were only inarticulate notes; they would not be unimproved by something of the taste, the expression, the real feeling which characterizes the performances of the Hutchinson Family. They have poets who can well turn to account the appearances of nature, and the legends of fancy, and some who have directed them towards a purpose coincident with that which I am endeavoring to promote this evening. In a lately published American magazine, there is a poem on one of those fanciful subjects which the starry heavens occasionally suggests, by Professor Longfellow, who was in England not many years ago, and who is one of those who have most honorably labored against Slavery, and against war in his own country, and who has not been sparing on his own countrymen, any more than on the people of other nations, when they transgressed the rules of peace and goodness.

I saw, as in a dream sublime,
The balance in the hand of Time.
O'er East and West its beam impended;
And day with all its hours of light,
Was slowly sinking out of sight,
While opposite, the scale of night
Silently with the stars ascended.

Like the astrologer of eld,
In that bright vision I beheld
Greater and deeper mysteries.
I saw, with its celestial keys;
Its chords of air, its frets of fire,
The Samian's great Æolian lyre
Rising through all its seven-fold bars
From earth unto the fixed stars.

And through the dewy atmosphere,
Not only could I see but hear
Its wondrous but harmonious strings,
In sweet vibration, sphere by sphere,
From Dian's circle light and near,
Onward to vast and wider rings,
Where chanting through his beard of snows
Majestic, mournful Saturn goes,
And down the sunless realms of space
Reverberates the thunder of his bass.

Beneath the sky's triumphal arch
This music sounded like a march,
And, with its chorus, seemed to be
Preluding some great tragedy.
Sirius was rising in the East,
And slow ascending one by one
The kindling constellations shone.
Begirt with many a blazing star,
Stood the great giant Algebar,
Orion, Hunter of the beast!
His sword hung gleaming by his side,
And on his arm the lion's hide
Scatter'd across the midnight air
The golden radiance of its hair.

Then pallid rose the moon and faint,
Yet beautiful as some fair saint,
Serenely moving on her way,
In hours of trial and dismay.
As if she heard the voice of God,
Unharmed with naked feet she trod
Upon the hot and burning stars
As on the glowing coals and bars,
That were to prove her strength and try
Her holiness and her purity.

Thus moving on, with silent pace,
And triumph in her sweet, pale face,
She reached the station of Orion.
Aghast he stood in strange alarm!
And suddenly from his out-stretched arm,
Down fell the red skin of the lion
Into the river at his feet.
His mighty club no longer beat
The forehead of the bull, but he
Reeled as of yore beside the sea,
When, blinded by Œnopion,
He sought the blacksmith at his forge,
And climbing up the mountain gorge
Fixed his blank eyes upon the sun.

Then through the silence overhead
An angel with a trumpet said—
"Forevermore! forevermore!
The reign of violence is o'er."
And like an instrument that flings
Its music on another's strings,
The trumpet of the angel cast
Upon the heavenly lyre its blast.
And on from sphere to sphere the words
Re echoed down the burning chords—
"Forevermore! forevermore!
The reign of violence is o'er!"

Forever be that reign of violence over, not only for the sake of our literature and our intellectual progress, but for that of our mutual prosperity. For what two countries are so important to one another? America is our best customer; we are America's best customer. The dealings of the two nations with one another far surpass the dealings of either with any other people on the face of the earth. Are these the people to quarrel with each other? Look at the thousands and tens of thousands in this country that are completely dependent on the American trade. The Americans in their need are supplied from us. Look at all they have been to us since our colonial dominion ceased. The severance of that bond of unity became the birth of another unity, and a much more important one. When we discontinued being one politically, we immediately began to be one commercially. Coincident with the termination of the American war of independence were our improvements in machinery, the rapid strides which trade took here, the development of our resources, and that wide sphere of employment, the cotton trade. From six millions of pounds of cotton imported from America, the quantity has risen to between three and four hundred millions of pounds a year. Four-fifths of all the cotton used in this country is brought from America. An interest has been growing ever since the dissolution of their connection with the British crown, whose importance seems to interpose, as it were, to preserve the continued oneness of the two nations, and not allow us to fall asunder, like flax at the touch of fire, simply because George the Third was an obstinate man, and his minister dreamt of raising colonial taxation. And, at the present moment, these bonds are tightening. The measures of free-trade now going on here,—what are they but a fresh interest, an expanding interest, an interest in its future extension immeasurable, between us and them?

The more rapid facilities of communication have brought Liverpool and New-York within fourteen days, instead of almost as many weeks of each other. All this should make us one; all this should show us that our rightful destiny is to be fellow-laborers in advancing whatever tends to the material, the intellectual, or the moral improvement of mankind. And this blends with their literature. They know how to trace in mechanical discovery the elements of poetic feeling and composition; and we are indebted to them (I do not know the author, for the poem appeared anonymously in an American paper) for "A Song of Steam," which well describes the power that should check that of gunpowder, and, by its peaceful victories, give more glory than was ever won on fields of carnage. The description is such an appropriate one of the new powers now developing, and it shows the American genius in delineating them to such advantage, that I trust it will not be thought tedious:—

THE SONG OF STEAM.

Harness me down with your iron bands;
Be sure of your curb and rein,
For I scorn the power of your puny hands
As the tempest scorns a chain.
How I laughed as I lay concealed from sight
For many a countless hour,
At the childish boast of human might,
And the pride of human power.

When I saw an army upon the land,
A navy upon the seas,
Creeping along, a snail-like band,
Or waiting the wayward breeze;
When I marked the peasant faintly reel
With the toil which he daily bore,
As he feebly turned at the tardy wheel,
Or tugged at the weary oar.

When I measured the panting courser's speed,
The flight of the carrier-dove,
As they bore the law a King decreed,
Or the lines of impatient love;
I could not but think how the world would feel,
As these were outstripped afar,
When I should be bound to the rushing keel,
Or chained to the flying car.

Ha, ha, ha! they found me at last;
They invited me forth at length,
And I rushed to my throne with thunder blast,
And laughed in my iron strength.
Oh! then ye saw a wondrous change
On the earth and ocean wide,
Where now my fiery armies range,
Nor wait for wind or tide.

Hurrah, hurrah! the waters o'er,
The mountain's steep decline;
Time—space—have yielded to my power—
The world—the world is mine!
The rivers the sun hath earliest blest,
Or those where his beams decline!
The giant streams of the queenly West,
Or the orient floods divine.

The ocean pales, where'er I sweep,
To hear my strength rejoice,
And the monsters of the briny deep
Cower, trembling at my voice.
I carry the wealth and the lord of earth,
The thoughts of the godlike mind;
The wind lags after my flying forth,
The lightning is left behind.

In the darksome depths of the fathomless mine
My tireless arm doth play,
Where the rocks never saw the sun decline,
Or the dawn of the glorious day.
I bring earth's glittering jewels up
From the hidden cave below,
And I make the fountain's granite cup
With a crystal gush overflow.

I blow the bellows, I forge the steel,
In all the shops of trade;
I hammer the ore and turn the wheel
Where my arms of strength are made;
I manage the furnace, the mill, the mint—
I carry, I spin, I weave;
And all my doing I put into print
On every Saturday eve.

I've no muscle to weary, no breast to decay,
No bones to be "laid on the shelf,"
And soon I intend you may "go and play,"
While I manage the world by myself.
But harness me down with your iron bands,
Be sure of your curb and rein,
For I scorn the strength of your puny hands
As the tempest scorns a chain.

We might even trace a political unity between England and the United States—a oneness of policy. Not, indeed, where the two countries attack each other—as in the present instance of quarrel about a bit of barrenness, in which this has a title, and in which that finds convenience—but in all that should constitute the principles of policy, is there not a oneness? Are there not wants here which can only be supplied by them? And are there not wants there which only we can supply? Have not we a population, and they a soil, in which the one should benefit the other? Do not our emigrants really conquer the American soil when they make it fruitful, and reap the results of their conquests when they are allowed to interchange them for the products of the country from which they have emigrated?

Every way our interests are intertwined. We both affect freedom; we both claim to have more liberal institutions than other nations. If we have, is not this, too, a bond of union? If ours are not so democratic as theirs are, nor theirs, in all respects, so orderly as ours, still, the difference is not such as to prevent our being alike distinguished from other countries, and having an affinity which both we and they should much more readily acknowledge, a closer affinity than either of us have with the despotism, the servility, and the ignorance of so many European states. The two nations are bound conjointly to take the lead in the march of civilization, and to lead on other nations, and other people towards the attainment of a more extended freedom, and of a richer prosperity. The honest of both countries should be of but one heart, and one mind; they should keep one purpose in view—to check and silence the brawlers; they should look to the victories of peace, rather than of war; they should cultivate commercial oneness, and not political antagonism; they should cherish every sentiment and feeling, which, by tending to develop the industrial and intellectual power here or there, will render that unity yet more strong and intense, and will call forth each nation to the obtaining of what constitutes its best interests, rather than to work the work of degradation, and retardation, as war must be to either party, even though it be carried on at so remote a distance from our shores. This be our aim! Such objects, cultivated by both nations, should remind us of the language which Milton held when England and Scotland were combined for the establishment of religious, and of civil liberty. This apostrophe, with the omission of three or four words might, I think, be adopted now in relation to Great Britain and the United States:—

Go on both, hand in hand, O NATIONS, never to be disunited: be the praise and the heroic song of all POSTERITY; merit this, but seek only virtue, not to extend your limits; for what needs? to win a fading triumphant laurel out of the tears of wretched men, but to settle the pure worship of God in his Church, and Justice in the State; then shall the hardest difficulties smooth out themselves before ye; envy shall sink to Hell; craft and malice be confounded, whether it be home-bred mischief, or outlandish cunning; yea, other nations will then covet to serve ye, for lordship and victory are but the pages of justice and virtue. Commit securely to true wisdom the vanquishing and uncasing of craft and subtlety, which are but her two runagates; join your invincible might to do worthy and godlike deeds—and then, he that seeks to break your union, a cleaving curse be his inheritance to all generations.

And what heart is there that is less truly British for feeling something of this fraternal union with the Americans? What wish is there that can really be more patriotic than the desire for continued peace, and for oneness in every good word and work, the union of Great Britain and America for the accomplishment of these god-like objects, and in that desire responding to the poet a hearty "Amen." Be the benediction to the friends of peace, and the preservers of peace; and if it must be joined with an anathama, let that anathama only rest on the children, and the champions of blood and violence.

From the Boston Sun.

A SCENE OF HORROR.

The following description of one of the recent "great and glorious" battles in India gives a faint idea of the horrors that attend the trade of war:

"As our men advanced, Englishmen and Hindoo side by side, the Sikhs appeared to redouble their fire, and, to use the expression of an eye-witness, 'a storm of iron hail descended on our ranks.' No force or fire, however, could repress their valor.—They pushed forward with irresistible enthusiasm, and after the most tremendous efforts succeeded in their attempt. The cavalry entered the entrenchments in single file, through openings made for them by the sappers and miners, and in a short time the rout of the Sikhs became general.

"As they had shown no mercy to numerous wounded men who had fallen into their hands, so no mercy was shown to them. They were driven in confusion toward the bridge and river, which having risen during the night, rendered their retreat almost impossible. The bridge of boats, densely thronged by the fugitives, broke down in several places, while our guns, incessantly playing on their closely wedged mass, produced the most fearful havoc. The scene presented by the face of the Sutlej defies description—covered with horses and men, upon whom the most dreadful fire was kept up with grape and canister—it literally ran red with blood.

"Under these circumstances, we can by no means imagine the number of the slain to be over-estimated at twelve thousand. The battle had begun about six o'clock, and did not terminate till eleven. The combatants had met hand to hand. Our artillery and musketry had never for a moment ceased their fire. Our cavalry, charging impetuously through their ranks, had speared or sabred all who fell in their way. But the river was their greatest enemy, and when they flung themselves pell mell into its waters, which were wholly unfordable, the artillery scattered death unsparingly among them, and there was not a man left visible within range."

For this and similar victories in India, the Archbishop of Canterbury, in compliance with instructions not from his Lord and Master, but his Queen and Mistress, prepared for offering up, on the 12th of April, in all the English churches throughout Great Britain, the following

Form of Prayer and Thanksgiving to Almighty God:

"O Lord God of Hosts, in whose hand is power and might irresistible, we, thine unworthy servants, most humbly acknowledge thy goodness in the victories lately vouchsafed to the armies of our Sovereign over a host of barbarous, invaders who sought to spread desolation over fruitful and populous provinces enjoying the blessings of peace under the protection of the British Crown. We bless Thee, O Merciful Lord, for having brought to a speedy and prosperous issue a war, to which no occasion had been given by injustice on our part, or apprehension of injury at our hands. To Thee, O Lord, we ascribe the glory. It was Thy wisdom which guided the counsel, Thy power which strengthened the hands of those whom it pleased Thee to use as Thy instruments in the discomfiture of the lawless aggressor and the frustration of his ambitious design. From Thee alone cometh the victory, and the spirit of moderation and mercy in the day of success.—Continue, we beseech Thee, to go forth with our armies, whensoever they are called into battle in a righteous cause; and dispose the hearts of their leaders to exact nothing more from the vanquished than is necessary for the maintenance of peace, and security against violence and rapine.

"Above all, give Thy grace to those who preside in the councils of our Sovereign, and administer the concerns of her widely-extended dominions, that they may apply all their endeavors to the purposes designed by Thy good Providence in committing such power to their hands, the temporal and spiritual benefit of the nations entrusted to their care.

"And whilst thou preservest our distant possessions from the horrors of war, give us peace and plenty at home, that the earth may yield her increase, and that we, Thy servants, receiving Thy blessings with thankfulness and gladness of heart, may dwell together in unity, and faithfully serve Thee, to Thy honor and glory, through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, belong all dominion and power, both in heaven and earth, now and forever. Amen."

CHRISTIAN SLAVEHOLDERS ABROAD.

We give the following extracts from Herman Melville's work upon Polynesian Life. The reason why it is not necessary to send the Bible to the South, is, they are already enslaved.

The foreign business is more profitable! Girls, where are your Sewing Societies? Your foreign "keepers of the poor" need horse-covers!—*True American.*

"Look at Honolulu, the metropolis of the Sandwich Islands!—a community of disinterested merchants, and devoted, self-exiled heralds of the Cross, located on the very spot that twenty years ago was defiled by the presence of idolatry. What a subject for an eloquent Bible-meeting orator! Nor has such an opportunity for a display of missionary rhetoric been allowed to pass by unimproved! But when these philanthropists send us such glowing accounts of one-half of their labors, why does their modesty restrain them from publishing the other half of the good they have wrought? Not until I visited Honolulu was I aware of the fact, that the small remnant of the natives had been civilized into draught-horses, and evangelized into beasts of burden. But so it is. They have been literally broken into the traces and are harnessed to the vehicles of their spiritual instructors like so many dumb brutes!

"Among a multitude of similar exhibitions that I saw, I shall never forget a robust, red-faced, and very lady-like personage, a missionary's spouse, who day after day, for months together, took her regular airings in a little go-cart, drawn by two of the islanders, one an old, gray-headed man, and the other a roguish stripling, both being, with the exception of the fig-leaf, as naked as when they were born. Over a level piece of ground this pair of *draught* bipeds would go with a shambling, unsightly trot, the youngster hanging back all the time like a knowing horse, while the old hack plodded on, and did all the work.

"Rattling along through the streets of the town in this stylish equipage, the lady looks about her as magnificently as any queen driven in state to her coronation. A sudden elevation, and a sandy road, however, soon disturb her serenity. The small wheels become embedded in the loose soil,—the old stager stands tugging and sweating, while the young one frisks about and does nothing; not an inch does the chariot budge. Will the tender-hearted lady, who has left friends and home for the good of the souls of the poor heathen, will she think a little about their bodies, and get out and ease the wretched old man until the ascent is mounted? Not she; she could not dream of it. To be sure, she used to think nothing of driving the cows to pasture on the old farm in New England: but times have changed since then. So she bawls out, 'Hookee! hookee!' (pull, pull.) The old gentleman, frightened at the sound, labors away harder than ever: and the young one makes a great show of straining himself, but takes care to keep one eye on his mistress, in order to know when to dodge out of harm's way. At last the good lady loses all patience; 'Hookee! hookee!' and rap goes the heavy handle of her huge fan over the naked skull of the old savage; while the young one shies to one side, and keeps beyond its range.—'Hookee! hookee!' again she cries—'Hookee tata kannaka!' (pull, strong men,)—but all in vain, and she is obliged in the end to dismount, and, sad necessity, actually to walk to the top of the hill.

"At the town where this paragon of humility resides, is a spacious and elegant American chapel, where divine service is regularly performed. Twice every Sabbath, towards the close of the exercises, may be seen a score or two of little wagons ranged along the railing in front of the edifice, with two squalid footmen in the livery of nakedness, standing by each, and waiting for the dismissal of the congregation to draw their superiors home."

THE DEAD LETTER OFFICE.

A correspondent of the Eastern Argus, writing to that paper, from Washington, under date of February 21st, 1846, gives the following graphic description of the dead letter office, in the General Post Office Department. He says:—

Among the places which I have visited, is the dead letter office, in the Post Office Department. It is certainly an interesting part of that building. You will be surprised at some of the facts I learned there. The business of the dead letter office alone employs four clerks all the time. One opens the bundles sent to Washington, from the several post offices, after they have been advertised, and no owner found for them. He passes over the letters to two other clerks, who open them all to see if they contain anything valuable. If they do not, they are thrown on the pile on the floor. No time is allowed to read them, as that would be impossible, without a great addition of help. The number of dead letters returned to the General Post Office is astonishingly large. You will be surprised when I tell you that it is about *fourteen hundred thousand* a year, and under the cheap postage system, is increasing! Hence it requires swift hands to open so large a number, without stopping to read a word. Any one who is so silly as to write a mess of nonsense to an imaginary person, supposing it will ultimately be read by some one, may save himself the trouble hereafter. He may depend upon it, not a word will be read of the letter, unless he encloses something valuable in it, and that would be paying too dear for so small a whisile. At the end of each quarter, the letters that have been opened, accumulated to a huge mass, and having been in the meantime stowed in bags, are carted out on the plains, and there consumed in a bonfire. The huge bags make five or six cart loads each quarter.

The letters containing anything valuable—or in fact any matter enclosed—are passed over to a fourth clerk, who occupies a separate room for the purpose, and they are canvassed by this gentleman. It is very interesting to examine the heterogeneous materials of this room, that have been extracted from letters, and accumulating for years. Here you see the singular matters that are sometimes transported through the post office. The amount of moneys, that at various times has been found in letters, is very large. When anything of value, as money, drafts, &c. is found, the rule is, to return it to the post office, whence it came, and the postmaster of that office must advertise it, or use any other means best calculated to find the owner. If all his efforts fail, he returns it to the General Office, and it is labelled and filed away. Sometimes as much as three hundred dollars are found in a week, in dead letters! I think within this month several hundreds have been found. An iron chest is kept for the purpose of these deposits. In looking over the files in that chest, I was astonished at the amount of money there, and the large sums contained in some of the letters. Some single letters containing fifty, forty, thirty, and down to one dollar. One letter contained a forty-pound note—very likely the property of some poor emigrant, (intended for his wife or children,) who had made a mistake in sending it, and no owner could be found.

Among this money is a good deal of counterfeit. The letters are all labelled, not only with the sums, but also whether containing counterfeit or good money. There were many bad small bills, scattered through the piles. In one case there was a bad half eagle—in another were two letters each containing three hundred dollars counterfeit money. It was on some New-York bank, new, and very nicely done, and was, no doubt, the remittance of one counterfeiter to another, who had been, in the meantime, apprehended, or was suspicious he was watched, and hence had been too cunning to call for the wicked deposite of his confederate. In the strong box, also is a box of change, of all kinds, and a large string of rings, of various fancies and values, taken from the dead letters. Many a love token of this modest kind, enveloped in a letter couched in most honeyed words, and intended, in the mind of the writer, for the dearest girl in the universe, had, instead of reaching its interesting destination, brought up in the dead letter office, passed through the practical hands of these cold, grey-haired clerks, who never stopped to read the tender effusion that cost so much racking of the heart-strings, and the delicate pledge of affection had been tossed into the iron chest, instead of encircling the taper finger of "the love" for whom it was purchased.

But passing out of the chest, the matters that meet your eye on shelves, and in the cases are equally interesting. Here are books, and ribbands, and gloves, and hosiery, and a thousand other things. I saw one specimen of a most splendid ribbon, of several yards, that seemed very much out of place here—when it intended to adorn the bonnet of some lady. A package lay near, that had not been opened. It was from England. The postage was eight dollars and sixty-three cents. It had been refused at the office where sent because of its enormous postage, and was sent to the dead office in due course of time. Now, said the Superintendent, I will show you what valueless things are sent through the mails, in comparison to their expense. I do not know what is in this, but we will see. So he opened it, and behold it contained about a yard of coarse cloth, like crash, worth perhaps a shilling, which had been sent to some dry goods' house in this country, as a specimen of the manufacture of the article, by some factory in England. Of course, the postage being thirty times its value it was refused by those to whom it was directed. I saw two night caps that were taken from a letter, only a few days since. If the poor fellow to whom they were sent does not sleep in a night cap till he gets there, his head will be cold. It is impossible for the Department to attend to finding owners for the comparatively valueless things that are received; as night caps, ribbons, garters, stockings, stays, bustles, &c. &c. and they are therefore thrown into the receptacle of "things lost to earth," and a pretty "kettle of fish" there is in that receptacle, you may depend.

In these cases, arranged and labelled for the purpose, are the legal documents found in letters. These are numerous, and run back for a long term of years. They are most carefully preserved. The beneficial policy of this preservation has been often illustrated and most strikingly so only the other day. A gentleman in a distant State, wrote the Superintendent that some seven or eight years ago, a large package of most valuable papers had been lost through the post office. They involved the right to a large estate. If he could not find them, he would be irretrievably ruined, and begged him to search in the Department for them. He did so. He told me that the first case he opened, under a pile of other papers, he saw a large package, answering the description. He took it out, and it was the very papers wanted. They had slept there quietly for years. The postage was about ten dollars—and they had originally, by some mistake, failed of their rightful owner. The package had been carefully preserved, and the owner was pecuniarily saved.

NEW LEBANON SPRINGS WATER-CURE ESTABLISHMENT.

In this place, so long celebrated for the beauty of its scenery, purity of the air, and utility of the water, is now instituted a WATER-CURE INFIRMARY; which, from the above considerations, promises to be of the greatest importance to the afflicted, and to persons wishing to spend a season in the country for the purpose of recruiting the energies of the system, after a time of illness or hard labor. The beauty of the scenery and salubrity of the air, is notoften excelled in any country. The water is abundant and of all temperatures, from ice cold to 72 degrees Fahrenheit Ther. The mountain springs have been tested by the celebrated chemists, Dr. Chilton, of New-York, and Professor Avery, of Hamilton College, and pronounced perfectly pure and soft. The various baths, as PLUNGE, SHOWER, DOUCHE, HOSE, FOUNTAIN, EYE & EAR, COLD or WARM, are so constructed, as to be comfortable, inviting, and easy of access by invalids at all times. The rooms are so warmed as to render them perfectly comfortable even in the coldest weather. Persons afflicted with either acute or chronic diseases, have much to induce them to visit this establishment. The water treatment has been particularly successful in the following complaints: Rheumatism, either acute or chronic, Gout, incipient stages of Consumption, Dispepsia or Indigestion, with its train of symptoms, as Headache, Constipation, Liver Complaint, Jaundice, &c. It removes nervous affections, and the various forms of Fever, as Typhus, Billious, and Intermitting. It acts like a charm in all eruptive diseases, as Small-pox, Measles, Scarlet Fever, &c. All scrofulous complaints, and diseases arising from impurities of the blood, tumors, ulcers, fever sores, and boil-, are more successfully treated by water than by any system of medicine.

The diet and regimen of patients are strictly attended to, which alone, in most cases of chronic disease, is far better for the patient than any system of drug medication. Suitable medical examination and advice constantly in attendance at the establishment, who will give strict attention to the patients, and point out all necessary changes to facilitate the cure.

Those who feel competent to treat their own cases at home, and want an examination and prescription, can have it at a reasonable expense.

The inhabitauts of this vicinity are particularly notified that they can have medical advice and attention at their own houses, in all acute or chronic diseases, where it is not practical to come to the establishment.

One important item to the afflicted is, that the water-cure patients are never left to groan out a miserable life from the ill effects of mineral or vegetable poisons.

The expense, per week, is from $5 to $8, including board, medical advice and attendance.

N. B. The patients are expected to bring two linen or cotton sheets, three woollen blankets, two comfortables, and towels.